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THE

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AND

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TRACES OF THE OLD BURIAT MISSION.

"A mission among the Buriats, a Mongolian tribe living under the authority of Russia, was commenced by the Rev. E. Stallybrass and the Rev. W. Swan, who left England in the year 1817-18. The mission was established first at the town of Selinginsk, and afterwards also on the Ona; but in 1841 the emperor Nicholas broke up the mission, and the missionaries retired from the field."

Such is the brief official record which the London Missionary Society is wont to produce, when occasion arises to refer to its first endeavours for the conversion of the Mongols. The history of this most interesting mission has never been written,—probably never will be written. No attempt at a history is made here; but as this old mission is often asked about, perhaps the few particulars that have in various ways come to the knowledge of the present writer, may have some interest for some of the readers of this magazine.

Among the traces of this mission may be mentioned the *tombs of the dead*. On the banks of the Selenga, and within easy reach of the town of Selenginsk, is a substantial stone-built enclosure containing four graves,—those of Mrs. Yuille, her son, and two of the children of the Rev. E. Stallybrass. There is also inside the protecting wall, a stone pyramid of decent height, with a Latin inscription, so obliterated as to make it impossible to discover, whether it marks the resting-place of Mr. Yuille, or merely commemorates the erection of the monument by him. Two or three years ago, the wall, the pyramid, and the graves, were in a state of good preservation, though, according to the account of the natives, they had suffered somewhat from a great flood of the river.

About three days' journey from Selinginsk, at a place called Anagen Dome, are other two tombs. Originally they had been surrounded by some enclosure, but latterly all traces of the enclosure

had disappeared, and the tombs stood in the open field unprotected from the cattle, which used to come and rub themselves against them. They,—the tombs,—were simple brick erections, two or three feet high and covered with full-length cast iron plates, the one bearing a Latin, the other a Russian inscription. The Latin inscription runs as follows:—

IN HOC SEPULCHRO CONDU
NTUR RELIQUIAE MORTALES
SARAE STALLYBRASS
UXORIS CARISSIMAE FIDE
LISSIMAE QUE
EDUARDI STALLYBRASS
EMISSARII A SOCIETATE
LONDONENSI PRO EVAN
GELIO INTER ETHNICOS
PROPOGANDO
OBT FEBRUARII 10 DIE
A S H 1833
AETAT 49
UBI EST MORS STIMU
LUS TUUS
UBI EST SEPULCHRUM
VICTORIA TUA

The grave with the Russian inscription is that of another Mrs. Stallybrass, who died in 1839, aged 32.

Both at Selinginsk and at Anagen Dome, the mission houses stood close to the graves; the graves in fact being within the enclosures of the premises. Two or three years ago, the mission house at Selinginsk was standing, in good repair, and occupied by a Russian official. The house at Anagen Dome had been sold to some one, who removed it to another locality.

Some miles from Anagen Dome stood another mission house, which, when the missionaries left, fell,—I think,—into the hands of a Buriat chief. It was finally acquired by the Russian government, and transported to Anagen Dome, where it served for the parish school and school house; the teacher, not long ago, being a young Buriat who was proficient in both the Mongolian and Russian languages.

These houses, built and inhabited by the missionaries, were the ordinary dwellings used by the Russians in Siberia. They are log-built, the seams being caulked with moss. Such houses are very strong and substantial; and well calculated to resist the violence of the earthquakes, which are said to visit the country. An earthquake occasionally shatters a brick-built church, but a log house is as safe as a basket,

and could scarcely fall in though it were pretty well tilted on its side. It is no uncommon thing to see houses, whose foundation has given way, leaning over in an alarming degree; but beyond looking laughable, they are as good as ever, and the inhabitants go in and out as if the house were newly built and square up. This log structure of the houses affords exceptional facilities for removing the building. The logs are merely taken down one by one, carted to the new site, and a few Buriat carpenters soon put them up again as they were. The mission house, after being removed to Anagen Dome, was in all particulars the same as it had been when standing in its original place.

Both at Selinginsk and at Anagen Dome, the missionaries displayed great good taste in the selection of localities. At Selenginsk their abode looked straight out on a reach of the river where they could see the broad flood flowing away from them. Close to the house on the left hand was a huge bluff; away to the right they looked up the river. On the other side of the river was a broad expanse of field and forest, gradually rising up towards the mountains, which formed the back-ground and bounded the view.

At Anagen Dome also, the main feature of the landscape seen from the mission house, was the river winding along the level bottom. There was a broad expanse of level land, and the scene was finely shut in by well-wooded hills. Any one who had to live in Siberia could hardly have made a better choice of scenery.

But the missionaries, though perhaps they had an eye for the beautiful when they decided on the exact site of their dwelling, were evidently guided by the interests of their work, when they selected the locality. Selenginsk was a conveniently central situation, and a missionary could hardly have done better, than-settle on the wide and well-peopled (for Siberia) plain at Anagen Dome.

And there they were, those heroic men, and more heroic women, fifty years ago; for the gospel's sake, making their homes in the country to which Russia banishes her criminals. There they lived, there they laboured, and there three of them died. Banishment to Siberia! Exile in Siberia! Death in Siberia!

Siberia, now-a-days, and under some circumstances, is not so bad a place at all. A Russian peasant or a Buriat thinks it rather a fine country. The climate is severe, the winters are hard and long; but there is plenty of work, good wages, and abundance of cheap food. The distances are great, there are tracts of bleak desolate country, the forests are gloomy, and people few; but these things the natives are used to, and do not seem to mind them. Even educated and refined Russians find the country quite tolerable now. There are telegraphs reaching to every large town; there is a complete and cheap postal

system; and travelling is more easily accomplished than perhaps in any other country not possessing the facilities of railways. These things at the present date make Russian existence in Siberia quite tolerable.

But the missionaries were not Russians, and lived not in the ameliorated Siberia of to-day, but in the old dismal Siberia of half a century ago. To be in Siberia then, was to be pretty well out of the world; and for Englishmen and Scotchmen to be there, meant a degree of isolation and solitariness that must have been hard to bear. No telegraphs then, and postal facilities were very meagre. They were foreigners in a strange land, looked on with suspicion by the government, the ecclesiastics, and the people; and above all were utterly beyond the range of Christian sympathy. And there they were year after year, learning the language, translating the Scriptures, preaching the gospel, and instructing the ignorant adults and children.

They had gone to Siberia,—not to seek to bring men over from the faith of the Greek church,—but to seek the conversion of the Buddhistic Buriats; so remembering their aim, they removed themselves as much as possible from the Russian inhabitants; and surrounded themselves with, and sought friendships among the Buriats. This was severing the last link that bound them to the civilized world, and rendering their isolation pretty nearly complete. There was some romance in their situation, but the sustaining power of romance is feeble when it is a year or two old; they had a noble aim and a strong enthusiasm, which no doubt sustained them well; but even then there must have been times when they thought fondly of their native lands and home friends, and when the depressing effect of their intercourse with the degraded Buriats, and the bleak gloom of the desolate distances of Siberia, must have weighed down on their spirits like a mill-stone.

To the ability, devotedness and perseverance of the missionaries good testimony has been borne, even by those who had no sympathy with them in their endeavors to convert the Buriats. One of the missionaries after spending a term of years in Siberia, revisited his native land. When he returned to his field of labour, he did not go alone; but accompanied by a youthful bride who had been reared in the enjoyment of all the elegancies and refinements of one of the most refined of British cities. Turning her back on so many things and friends that were dear to her, she set her face towards Siberia, and arriving there in due course, so mixed with the people, and so applied herself to the acquisition of the language, that not only could she speak it well among the natives, but could read and write it, so as to be able to conduct a correspondence in it, upwards of a quarter of a century after the missionaries had left the country, at the command of the emperor Nicholas.

A strange spectacle were those missionaries in Siberia, to the Russians who dwelt in the various towns. The Russians could not understand them, and seem never to have been weary of talking about them, and wondering and laughing at them. One curious instance of how the missionaries were misunderstood has reached us. The Russians declared they were not clean;—that they liked to be dirty! Now, to understand the full meaning of this charge, it must be remembered that most Russians in Siberia now, and perhaps a greater proportion then, would not be by any means considered models of cleanliness. The peculiar wooden architecture of the houses, the moss packing between the logs, the cracks and chinks in the timber walls, combined with the pretty universal lack of plaster, puts the housewife at such a disadvantage, that, in most cases, she seems to give up the contest with enemies to domestic comfort, whose appearance in a clean English home would cause a war of extermination or a change of quarters. The Russians,—perhaps partly from necessity,—accept the situation very placidly, and this gives rise to a state of matters, that causes not a little astonishment to Englishmen, who happen to go into Siberia and take their native ideas of cleanliness with them. This is only one particular, but it is perhaps enough. And yet these Russians, so deficient in cleanliness themselves, used to think that the missionaries were not clean! It seems strange at first, but the cause is not far to seek.

Remembering that they had come to Siberia for the sake of the Buriats, they,—as far as possible,—discarded Russian servants, employed Buriats about them, and cultivated the society of Buriats. Who,—a Russian would ask,—would prefer to live with Buriats rather than with Russians? And who, but a man that loves dirt, would rather loaf about in dirty Buriat huts, than drink tea and vodka and play cards in an elegant Russian house? And so it came to pass, that people who hardly knew what the rudiments of cleanliness were, decided that the missionaries were not clean enough for them!

This is only one instance of misunderstanding, and it is somewhat amusing. Doubtless there were many seeming eccentricities that afforded amusement and laughter to the self-satisfied Siberians. But this was not the worst of it. At even a much more recent date than the times when the missionaries were in Siberia, and even in much more enlightened districts of the country than witnessed the missionary labours, Russians are not only in the habit of being amused at strangers, but are often dangerously suspicious of them. For example, a stranger arrives at a town, and spends a few days there. Before he leaves, if a fire breaks out, he is almost certain to be suspected;

and, should he run to see the sight, may run the risk of being thrown into the flames.

A great fire broke out once in a Russian frontier town. At the time there happened to be an Englishman staying as a Chinaman's guest, just across the border. The Englishman during his stay was sometimes seen in the Russian town; and after the fire, even intelligent men of the upper classes did not hesitate to hint their suspicions of the stranger.

The Russians doubtless were amused and laughed at the eccentric missionaries, who came from such a fine place as most Russians regard England to be, to such a poor place as Siberia, and took to the Buriats in preference to the Russians. But they did not stop at laughter. From good sources the information comes to us, that there were not wanting men who warned the authorities against the strangers, and brought against them all manner of charges.

One thing too must have told against the missionaries; namely, the inability of the Russians to understand religious enthusiasm or earnestness. Religion with them is taken very easily. It seems with most to consist of the observance of saints' days, attendance on services, crossing before pictures, &c. They may be bigoted enough, and hold firmly enough to the rites and ceremonies of the Greek church, but thousands of idolatrous Buriats about them would not disturb them much. They are Buriats, why should they not be and remain Buddhists? Is not their religion as good for them, as ours for us? To be a Buddhist is to be a Buriat, to be a Christian is to be a Russian; if the Buriats want to become Russians let them be baptized, and take a Christian name; if they do not, let them be as they are,—who cares? "Was born a Buriat;—became a Russian," is a phrase sometimes used to denote a converted Buriat. Religion with the Russians seems to be a political affair merely, divested entirely of the earnestness and enthusiasm which characterizes politics in such countries as England and America.

Loyalty to Christ,—love to Jesus,—a feeling of anxiety in one's own heart because men do not trust in Christ for salvation,—an earnest desire to bring men to Christ; these are emotions such as perhaps most Russians do not understand for themselves, and would be slow to credit others with the genuine possession of. There may be happy exceptions, but it is to be feared, that this is true of the great mass of the Siberian adherents of the Greek church.

What then were they to make of the missionaries? Unable to understand their motives, could they do anything but misconstrue their aims and actions? And so it happened, that evil reports were continually finding their way to the authorities, who, perhaps, were

not so far ahead of the people in enlightenment of ideas and friendliness of feeling toward such intruders as English missionaries in Siberia.

But the missionaries had come authenticated from St. Petersburgh itself; and though they might think and speak evil of them, none could interrupt them. And so things went on for years.

Of their modes of carrying on mission work, there is not much to say particularly. They travelled much, as might be supposed, seeing that the Buriats live scattered, a few here a few there, over a wide space. Medicine they used, perhaps because they could hardly help it. Doubtless the Buriats then, like the Mongols now, credited them with the possession of medical skill; and the little that an unprofessional foreigner may happen to know about a few cures, is often a wonderful improvement on native means and methods. At any rate, their fame as doctors got established, and long journeys were often undertaken in the hope of being benefitted by their treatment.

When a few people could be assembled, something like a service would be held; when only individuals could be got at, conversation was used. Schools too were established, with the hope of raising up an instructed, and if possible Christian generation.

But the great work which they ever returned to, as their other missionary duties permitted them, was the translation of the Bible into the language of the Buriats. This was no light task for two men to accomplish; but they did complete it, and printed and published the Old Testament in Siberia, under an imperial license dated St. Petersburg, 1840.

The New Testament was not published till 1846, and then it was done in London. The type with which the Old Testament was printed, is of the proper Mongol shape; but the New Testament was printed with Manchu type adapted. The Manchu type does well enough; though very different in appearance from real Mongol type, it is yet quite as legible as the true Mongol shape. But to return;—the Old Testament had been printed and published in Siberia, and the missionaries were proceeding with the preparation of the translation of the New Testament. They were in good spirits and were more hopeful than they had been.

One man, a Buriat, had opposed them and their doctrine much. He was a man of intelligence and of great energy. Many were the long arguments and contentions he had entered into with the missionaries about their religion and his. Many a stern duel had he challenged them to in controversy, and in most if not all these contests he considered himself, if not victor, at least not defeated, and certainly not convinced. One man of this stamp counts half a host. Suppose a

Buriat had half thought of becoming a Christian, perhaps one of his most serious obstacles to open declaration would be the thought of this man. If the missionary hardly silenced him, what could he, the feeble convert do? And so one man may keep back a large number of would-be converts. Doubtless this man did.

Well at length this man of a thousand showed signs of giving in. He was a man of no half measures; and if he became a Christian, would help as energetically as he had opposed. Well might the missionaries be glad and hopeful. They had gathered a few converts about them already; could they but secure this man for a Christian, his thorough-going temperament would be a strength to them, and the mission which had progressed so laboriously slow, might now be expected to begin to reap in joy.

About this time one day a notice was sent from the local government office, summoning the missionaries to hear an imperial order from St. Petersburg read to them. It had come at last;—they were ordered to leave the country.

Perhaps the order was couched in respectful language; perhaps it was even highly complimentary to them in some respects; it certainly did not order them out of the country in so many words;—not at all, it only said that they could not remain where they were, except they bound themselves not to teach religion! I think,—but cannot be sure about this,—there was even mention made of the fact, that they might remain so long as they confined themselves to secular instruction, and efforts directed towards the social elevation of the people; but Stallybrass and Swan had come to preach the Gospel of salvation, and if not permitted to do that, could not remain. Sorrowfully they settled their affairs, packed their things, took tearful farewells of their few converts, and feeling that they were leaving them as sheep in the desert without a shepherd, entered the tarantass, and were driven stage by stage Europe-wards, over hills and desolate plains; and through hamlets they were never again to be allowed to visit;—banished from Siberia.

Besides Stallybrass and Swan, there was a Mr. Yuille connected with the mission. Some obscure trace too appears of a Mr. Abercrombie,—connected with the printing press perhaps. One of these two,—apparently Mr. Yuille,—remained it is said some time;* pledged not

* Mr. Yuille who had charge of the press, remained in Siberia after his colleagues had returned to England. The convert Shagdur, in a letter written to Mr. and Mrs. Swan, a year after their departure, speaks of having met Mr. Yuille at Udinsk, and says he had no intention of leaving soon. Mr. Abercrombie was a native convert from Karass, engaged, in the printing office. Passing through Selenginsk in 1863, the writer of this note heard of Mr. Abercrombie having, at a recent date, been in that neighbourhood. He was known through the country, under the designation of *the Englishman*,—probably in consequence of his ability to speak English, and his former connection with the missionaries.—ED.

to teach religion;—working for the education and elevation of the people;—but after a short time he too was withdrawn, and so ended the labours of the missionaries in Siberia.

The few Buriat converts had, *nolens volens*, to join the Greek church; and the energetic Buriat who contested and held out so long, but gave in at last, and who, bold as ever for his convictions, declared himself for Christ,—if I mistake not, *after* the order removing the missionaries came, had to be dealt with specially. His energetic character and name were so feared, that he was ordered by the paternal government to remove from the neighbourhood, and take up his abode at quite a distance. It was not expressly stated that this banishment was in consequence of his having become a convert; but both he himself, and everybody else knew all about what it meant. His determination and influence were so dreaded, that it was thought safer to send him out of the way, to a place where he was not likely to do any harm; and there he remains till this day, or at least did remain till a recent date.

Russia, it seems had let the missionaries go on unmolested till they were beginning to be successful, and then she stopped them. The ecclesiastics in Siberia are generally supposed to have been the real cause of the suspension of the mission. Probably at no time were adverse rumors and reports wanting; but when the priests of the Greek church saw converts joining another church, they,—it is reported,—redoubled their efforts, and succeeded in obtaining an order for their removal. Ecclesiastical influence is great in Russia; and it is not at all impossible, that even had the Emperor himself been favourable to the mission in Siberia, he might have found it advisable to yield to the solicitations of the religious dignitaries.

What argument was advanced against the continuance of the missions, perhaps cannot now be known, but one thing can be mentioned, which may have something to do with it. Even a quarter of a century after the missionaries left Siberia, all converts were spoken of as belonging to the English, or rather as being Englishmen. The converts themselves knew better; but the mass of the people, Russians and Buriats, seem to have regarded conversion to Christianity as a desertion of Russia and a going over to England. It is easy to see how powerful an argument this could become in the mouth of a person inimical to the mission, and how ready a Russian ruler would be to listen to advice, which urged him to quash the beginnings of an English faction in Siberia.

It is hardly probable, that the mission was broken up from religious motives on the part of the Russian government. A government which,—at least,—provides for the religious wants of its subjects according to requirement, managing, controlling, and providing for the appointments in the Greek, Lutheran, Roman Catholic, and Buddhist

churches, could hardly have very serious religious scruples, about a few Protestants more or less. Perhaps, though, it may be that one element of aversion to the mission, was the fear, that, at some future time, there might be another added to the many sects, for which the government would have to provide worshipping facilities in Siberia.

Despotic governments do not usually burden themselves with giving extended reasons for their actions; so in its own summary way, Russia spoke the word and the mission ceased, in 1841.

It may be asked then, what did all the zeal, labour, and ability of the old missionaries accomplish? The answer is,—a score or so of converts, the translation of the Bible, and an indefinite moral influence.

As to the converts, some remain to this present day, members of the Greek church, and apparently good, warm-hearted, intelligent Christians. As to the original number, perhaps there were not so many as twenty; perhaps there were more. But even though there were a few more than the larger number, that were a small harvest to reap after twenty years labour of two or three men.

The translation of the Bible into the Mongolian language, opened up the sealed book of the Scriptures to the Buriats of Siberia and to the Mongols of Mongolia. No small result this. The translation is not by any means perfect, partaking of the imperfections of all first versions of the Bible in any language; but the work has been well understood in Siberia, and, for the most part, quite serviceable in the various regions of Mongolia in the Chinese empire.

Superficial judges have sometimes condemned it, because frequently a Buriat or a Mongol will look at it, read a little, shut up the book and hand it back saying he cannot understand it. A little more experience often leads to the conviction, that it is not the language that is the difficulty, but the subject matter. This is not the place to enter on a discussion, as to how far the Bible without note or comment is likely to reach the understanding of a previously heathen people. There are perhaps instances which can be quoted, in which the Bible alone, unassisted, unexplained, has done and done well its wonderful work of convicting and converting men, and even of starting a little company of devout Christians. These instances, it is said, can be quoted but they are rare; and perhaps the old Siberian missionaries would have done better, had they first prepared and published (that is if the Russian government would have allowed them) some little compendium of Christian truth and doctrine, couched in the common language of the people. The peculiar relation in which they stood to the Russian government, may have had something to do with determining them to seek first the translation of the entire word of God.

The New Testament has been circulated quite extensively in

Mongolia. Now and again, in out-of-the-way places, an English traveller may be informed that so and so has a foreign book; and when it is called for, out comes a New Testament in Mongolian by Stallybrass and Swan. On inquiry, it frequently turns out, that the said copy has been brought from Kiachta on the Russian frontier, by some friend who had gone there with camel-loads of goods. In not a few cases,—perhaps in all where the book has come from Kiachta, the English title-page has been torn out. This probably points out the book as one from a couple of boxes of Testaments (or Bibles, it does not appear which) that were obtained by the Russians from Peking some years ago, and which seem to have been very widely scattered over Mongolia; probably by being given to Mongols visiting Kiachta.

In addition to the gathering of a few converts, and the great work of translating the entire Bible, the Siberian missionaries have exerted a moral influence of no small extent. The picture of these men away among the remote tracts of Siberia, searching out the few and scattered inhabitants, and seeking to impart to them the truths of the gospel, is well calculated to sustain flagging missionary zeal in other less difficult fields. This of itself is a good deal; for such pictures are not usually lost on the world.

But the most practical outcome of this influence seems to be the fact, that the Greek church has started mission work for the Buriats. About the extent or nature of the work no details are forthcoming; but that it exists at all is something; and the great probability is, it owes its origin to the example set by the English missionaries, who began their work in Siberia more than half a century ago. It is rather a pity that the Buriats who embrace Christianity, should be under the necessity of embracing at the same time, all the many errors and superstitions with which the Greek church has adulterated the truth. On the other hand, many good things can be said of the Greek church; one is that she extends the open Bible to her followers.

It is a matter of devout thankfulness, that she can hold out to the Buriats, who join themselves to her, the complete word of God in their own language.

The other missionary labours of the translators were condemned and stopped long ago; they were not allowed to preach and teach; they had to leave the country; but this enduring monument still remains. In time to come it may be revised, corrected and improved, as all first versions have to be; but still after all, it will be essentially their work; and perhaps the time may yet come, when there shall be many Mongol-speaking Christians to read their Bibles, and bless the labours of the early missionaries.

HOINOS.

THE TERM FOR "SPIRIT" IN CHINESE.

By the Rev. Canon McClatchie, M. A.

"IT is the custom with a great many," writes Dr. Mosheim, "to believe the ancients to have attached the same ideas to words that we do at this day, and to take for granted that the old philosophers followed the same laws and principles in their reasoning as ourselves; hence they altogether remodel those philosophers, and present them before us, not such as they really were, but such as they would have been had they been educated in our schools."* This learned writer further states in the same note, that "it appears very doubtful, whether that which the ancients termed *ἀσώματον*† and incorporeal, was intended to be such as what we call *spiritual* and *spirit*. Certainly many things seem to show, that the very thing which they supposed to be immaterial, was considered by them to consist of particles, although certainly the most subtile."

The term *πνεῦμα* as used by the ancient schools of philosophy, did not bear the meaning or application, which was afterwards assigned to it in the Christian church. Sanchoniathon in his description of the Phœnician theology, states that they regarded a dark air, *πνευματώδη* or *spiritu fœtum*, as being the first principle of all things; on which Dr. Mosheim remarks, that this *pneuma* is merely "a certain efficient power, destitute of knowledge, and diffused through the whole mass of rude matter."‡ Aristotle speaks of *pneuma* as "a subtile *body* analogous to the element of the stars."‖

Another application of this term, was, to *souls* as living beings. The Stoics, for instance, held that all souls were properly corporeal, and only differed from the body in being "a more thin and subtile body" and "a hot and fiery spirit *(pneuma)*."§ But while both souls were designated *pneuma*, that term was more strictly applied to the sentient soul, which was supposed to be in the shape of the outer body. Dr. Mosheim in citing Aristotle's opinions as to mind and soul, says:— ".... the rational mind is *lodged and domiciled in* the *ψυχὴ* that springs from seed in the sentient soul; whence it comes to pass, that the rational minds are of various kinds; since the *pneuma* or "spirit" in which they are clothed differs exceedingly, according to the state and condition of men. In Aristotle therefore....*ψυχὴ*, *θερμὸν* and *πνεῦμα*, are here synonymous terms, and imply *the sentient soul or life*." The Platonists and Pythagoreans also, whose opinions on certain other points

* Cud. *Intell. Syst.* vol. i, p. 53, note.
† In Chinese 無 形.
‡ *Intell Syst.* vol. i, p. 40, note.
‖ *Ibid* vol. iii, p. 469.
§ *Ibid.* vol. ii, p. 96.

differed from those of Aristotle, yet designated "the *body* of the soul which it assumes to itself from the elements, by the name of *pneuma*."*

The sentient soul was regarded as "a certain corporeal spirit which was diffused through the entire body, and therefore possessed the same form as the human body, and which was fed and nourished by the blood of a man as its proper food." "That the earliest philosophers imagined the sentient souls to be fed by blood, is put beyond all question, even by the history of Ulysses in Homer."† The ancients declared it to be "a shade, and similar to wind and vapour."‡ Porphyry calls this body, a "*pneuma* which the soul collected from the spheres."‖ The *pneumata* of Homer, which Ulysses beheld in the lower regions, "were spirits representing the form of the human body."§ On the propitiation of the manes, on the *feralia*, in February, Ovid says:—"Now does the ghost feed upon the viands left for it."¶

From the above statements of western philosophers, we learn the following particulars about *pneuma*:—

I. That the dark chaotic air from which the universe springs is informed by *pneuma*, being *spiritu fœtum*.

II. *Pneuma* was regarded as a subtile body composed of ethereal particles.

III. This term was applied to souls, but chiefly to the sentient or irrational soul; which latter is in the shape of the body, and is the domicile of the rational soul.

IV. The sentient soul was nourished by the blood; and these manes fed upon the viands which were placed near the tombs, on the *feralia*.

In each of these particulars the Chinese term 靈 *ling* corresponds exactly to *pneuma*.

I. According to the Chinese Confucianists, 氣 or air is that substance from which the whole universe is formed. Before the formation of the world this air is "mixed up and dark."** This "one air" then divides into "two airs," viz. the *yang* 氣 or most subtile ether, and the *yin* 氣 or thicker ethereal air; the visible heaven forming the body of the former; and grosser matter which congeals and becomes the earth, the body of the latter. This ether-air is designated *ling*; *e. gr.* "The ethereal air of the *yin* (earth), is called *ling*." "The ethereal brightness of *shin* (*i. e.* the *yang* or heaven) is designated *ling*."†† This ether-air, in the world is designated,—the latter, 鬼 or "demon," and the former, 神 or "god," *e. gr.* "demon" is the *ling* of the *yin* (earth), and "god" is the *ling* of the *yang* (heaven)."‡‡

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* *Intell. Syst.* vol. iii, pp. 471, 472, note.
† *Ibid.* p. 280, and 281, note.
‡ *Ib.* p. 300, note.
‖ *Ib.* p. 301.
§ *Ib.* p. 284, note.
¶ *Fasti*, bk. ii, p. 566 (Bohn's Classical Library).
** *Confucian Cosmogony*, p. 55.
†† *Kang-he.*
‡‡ *Chung yung*, p. 11.

Hence the entire mass of dark, chaotic air, from which the universe is ultimately arranged, is *spiritu fœtum* or informed by 靈, which therefore corresponds to *pneuma*.*

II. As *pneuma* was regarded as being composed of ethereal particles, so is *ling*—the 精氣.

III. The ether-air is *precisely the same*, in man and in the world.† In man this 氣 is designated *ling*, and it divides into *hwan* the "rational soul (ether)" and *p'ih* "the sentient soul (air)." Properly speaking, it is *after death* that these two souls are designated respectively 鬼 "demon" and 神 "god,"‡ when they revert to the twofold soul of the world, the great demon-god, of whose substance they are each a decerpt portion. The designation *ling* however, is more frequently given to the sentient soul, which, after death, becomes 鬼 or "demon," and to which sacrifice is offered; *e. gr.* "That portion of their deceased parents which was supposd to come and partake of the viands," was their 氣 (*i. e.* their *yin-khe* or air), or their 靈. "They thought that these *ling* collected and became manes," &c.‖ This sentient soul or *ling* is in the shape of the body; *e. gr.* "The *anima* is body (體)." "The *anima* is form (形)."§ And it is the domicile of the rational soul; *e. gr.* "First, at the birth of a man, there is the grosser substance or *anima*, which is the outward form *inclosing the inward spirit*."¶ Hence the phrase 靈魂 means the *anima* and *animus* or the double soul in man.

IV. The double soul is nourished by food, and the sentient soul (*ling*) chiefly by the blood; *e. gr.* "At the generation of the human *fœtus*, that which is first formed is called the *p'ih* (*anima*). When this *anima* is generated, the *yang* (ether) is called *hwan* (the rational soul). By the use of things (food) the subtile ether multiplies, thus the rational and sentient souls gain strength. By this means they become vigorous even to the developement of god-like intelligence."** "Everything we drink nourishes the *yang* air (ether or rational *ling*), and everything eaten nourishes the *yin* air (air or sentient *ling*)."†† "The semen belongs to the blood." &c. "The semen is the *p'ih* (*anima*)."‡‡ "The blood and ether being firm, the rational soul (ether) and the sentient soul (blood) are invigorated."‖‖

In the 今古奇觀 vol. i, we have an account, in the second tale,

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* Virgil calls the rational portion of the soul *purum.....ethereum sensum*; and the sentient portion, which is in the shape of the body, *aurai simplicis ignem*. This is precisely the ether-air of Confucius. See *Æneid*, lib. vi, p. 747.

† See *Mencius*; also *Confucian Cosmogony*, p. 15, par. 23.

‡ *Theology of the Chinese*, pp. 95, 97. ‖ *Chin. Rep.* vol. xvii, p. 559.

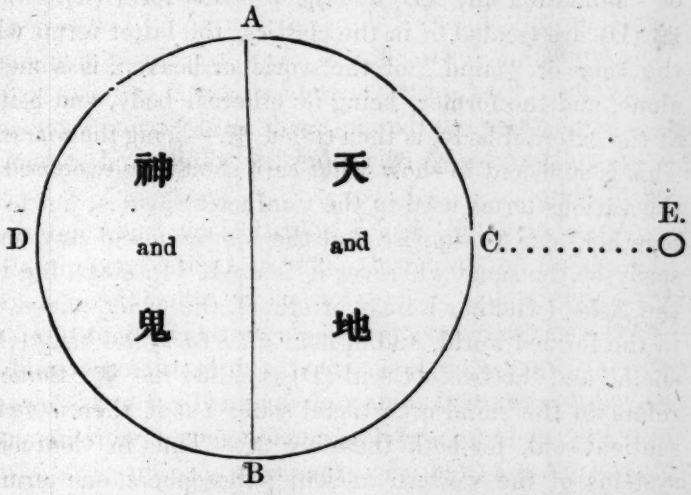
§ *Le ke* and *Kang-he*. ¶ *Chin. Rep.* vol. xvii, p. 286.

** *Chun tsew* (compare Legge, pp. 613, 618; and *Chin. Rep.* vol. xvii, p. 285).

†† *Le ke*, sec. v, p. 23. ‡‡ 性理 &c. sec. xviii, p. 16. ‖‖ *Ibid.* p. 13.

of two brothers whose parents being dead, the elder acts the part of instructor to the younger. The latter, however, not improving as he ought, nor paying that attention to his studies which his elder brother required from him, the elder youth then goes to the ancestral temple, and prostrating himself before the shrine of his deceased parents, accuses himself of remissness, and prays that their *ling (pneumata)* may descend upon himself and his brother, to illumine their minds, and to enable them both to perform their several duties.*

According to the Confucianists, the universe and everything which it contains is made of 氣 or air. Let us then, as they do, represent the world by a circle (the *second* circle in *Cosmogony*), and let us further divide this circle by a line A.B. to show distinctly its component parts. Let the point E. be a *supposed* stand-point in space (*πού στῶ*) outside the infinite circle or universe; regarded from which point the hemisphere C, will be the *visible* portion, and the hemisphere D, the *invisible* and life-giving portion of the whole circle or world;—



1. This whole circle is 氣 or air, which, *before* its arrangement into the formed world, is one dark, infinite mass, called "*yin* air;"—in fact, the air of Anaximenes, of the Phœnicians, and others. This is the chaos with which *every ancient system* of cosmogony commences, irrespective of what may be regarded by different philosophers, as the chief element in it. This *yin* air, which eventually becomes the hemisphere C. or the body (體) of the world, is informed and animated by the *yang* air, or more subtile ether, which eventually becomes the hemisphere D, and is designated *ling* or *pneuma*, being the double soul of the world.

* 願父母有靈啓牖二弟

2. When the world is arranged, the line A B divides this whole globular mass of air, or "heaven" as it is all called, into the *yang* air and the *yin* air; the *yang* air being all on the side D, and the *yin* air on the side C; the latter being visible to the supposed spectator at E, and the former being invisible to him.

3. Thus, each of these airs, according to the Confucianist law, divides into both *yin* and *yang*. The visible side C. is the *yin-yang* body (體) of the world or "heaven," 天 being the head or *yang*, and 地 being the feet or *yin* portion. The side D is the *yin-yang* soul *(ling* or *pneuma)* of the world; 神 being the *hwan* or rational portion, and 鬼 being the irrational or sentient portion (p'ih).*

4. In the chaotic mass therefore, *all* is 氣, but when this infinite mass assumes form, then heaven and earth are the body, and the twofold animating soul is the 氣 or more ethereal portion,† and is the animating *ling* or *pneuma* according to Confucian and western philosophers respectively. Thus the world consists, like Man, of 氣 or "animating air," (D) and 形 or bodily form (C). When the 鬼 and 神 (D) are treated of in the classics, the latter term, which designates the νους or "mind" of the world or heaven, is sometimes called 氣 alone, and the former, being its ethereal body, and being in the shape of the external body, is then called 形,—being the coarser of the two 氣. This is sufficient to show what care should be exercised in interpreting the various terms used in the Confucian classics; not to confound them together, nor to suppose that the *application* of any term must necessarily be the same wherever it is used. In chaos for instance, and in the *fœtus* (whether human or other), the whole mixed mass is 氣; but in the formed world, and in man *when born*, the body (C) is called "the shell," and the twofold soul (D) is called the 氣. Sometimes this term refers to the mind or rational soul; but it then *includes* under it the sentient soul, for both these are 氣. Thus in Confucianism as in the systems of the western ancient philosophers, one term constantly includes two things; for, in western philosophy "a thing is often denominated according to its nobler part."‡ Hence in both east and west, heaven and earth are included under the "nobler part" heaven; the twofold soul both in the world and in man are included under the "nobler part" mind; and in China, the two 氣 are both included under the "nobler" 氣 or "most subtile ether." It is plain that the entire infinite globe or formed universe is in reality a man; and that the Confucianists have, like western philosophers, transferred their ideas of man to the

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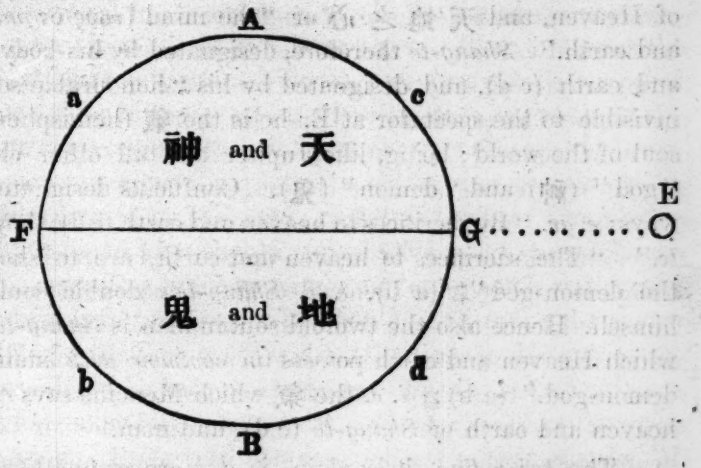
* For a full description of this double soul of Heaven or the world, see *Confucian Cosmogony*, p. 97, par. 25; also p. 71, par. 36.

† "*Conf. Cosmogony*," p. 59. par. 11, and p. 71. par. 36.

‡ *Intell. Syst.* vol, i, p. 193, note.

world, to make their chief deity. Man's 氣 is his *hwăn* and *p'ih* or *animus* and *anima;* and heaven's 氣 is also *hwăn* and *p'ih*, or *shin* (god) and *kwei* (demon), as the souls of men are called, *properly after death.* This twofold soul (D) is declared to be precisely the same 氣 both in man, and in heaven or the world. Hence it is that the Confucianists, like the ancient western philosophers, declare with one voice, that heaven is man and man is heaven; that is, that *Shang-te*, like Baal, Jupiter, Osiris, and every other chief god of a pantheon, is merely the first man of the human race (whom Moses calls Noah) deified; who is sacrificed to, as the Chinese say, "to recompense *our origin.*"

Let us now divide the circle, or the entire formed universe by a horizontal line, thus:—



1. In this infinite circle of the universe, or the arranged 氣, which is all designated "heaven," the supposed spectator at the point E, still sees the visible heaven and earth (hemisphere G); but these are not mere dead matter; for they are each animated by a soul; heaven (c), by mind or the rational soul (a); and earth (d), by the irrational or sentient portion of this soul (b); the former being designated 神 or "god," and the latter 鬼 or "demon."

2. Thus we have now *two beings*, viz. the animated heaven, (hemisphere A), the great masculine power (φαλλος)* or husband of the world; and the animated earth, his wife (hemisphere B), the great feminine power (Sakti); that is to say, we have here the first man and woman of the human race, who come out of a circle which represents the Argha or ark, with "six children," three sons and their three wives, as Confucius himself states in the *Yih king;* the whole

* This term has a *double* application, viz. to the *power himself*, and also to his *physical emblem.* The mistake of the writers in the *China Review*, is, confining the application *to the latter.*

family escaping from a deluge of waters, which destroys a former world in the *ninth* period, in consequence of the wickedness of the inhabitants.*

3. Hence we have in this entire globe, or "heaven" as it is *all* called, the great hermaphroditic deity of pagandom,—the infinite monad who divides into "all things," which are therefore his parts and menbers.†

4 The 神 in this circle, or the "rational soul" (a), is the "fiery ether" (氣) which rules and governs the whole body, whether that body be regarded as the visible world or as the first man, sage and emperor. Hence it is called 帝 or the "ruler," *in both*; and this 上帝 we are told is 天之神 (a) or the *theos* of Heaven, 天之靈 or the *pneuma* of Heaven, and 天地之心 or "the mind (*νους* or *mens*) of heaven and earth." *Shang-te* therefore, designated by his body (體) is heaven and earth (c d), and designated by his "honourable sovereign mind," invisible to the spectator at E, he is the 氣 (hemisphere F) or double soul of the world; being, like Jupiter and all other chief gods, both "god" (神) and "demon" (鬼). Confucius designates him in both ways; *e. gr.* "By sacrifices to heaven and earth (c d), they served *Shang-te.*" "The sacrifices to heaven and earth, are to show gratitude to the demon-god"‡ (a b), *i. e. Shang-te's* double soul, or the being himself. Hence also the twofold soul in man is *Shang-te; e. gr.* "That which Heaven and earth possess *in common with* man, is designated demon-god." (a b);‖ *i. e.* the 氣 which Mencius says "fills up" both heaven and earth or *Shang-te* (c d), and man.

The term *ling*, it is plain, is a more comprehensive term than *shin*, if we adhere to the strict *classical* division of all the objects of worship in the Chinese pantheon; for, it includes the class 神 *shin* or "celestial gods," the class 祇 *khe* or "terrestrial gods," the class 鬼 *kwei* "demons" or "manes," and the class 仰 *sëen* or "genii." *Pneuma* in like manner, comprehended the celestial gods, the terrestrial gods, demons or manes, and genii; all which objects were *in a certain sense* called *θεοι* and *dii* by the Greeks and Romans, as they are *in a certain sense* called 神 *shin* by the Chinese. Also, in the animated world and in man, *both* souls are *ling*, and both are *pneuma*. Therefore, *shin* corresponds to *theos* and *deus*, and never does or can *mean* "spirit;" and *ling* corresponds exactly, in all the particulars mentioned, to *pneuma* and *spiritus*, and therefore *means* "spirit" in the sense of pagandom.

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* Hence we need not go beyond their own classics, to prove to the Chinese the correctness of the Mosaic account of the creation and deluge. See *Sinensis* paper No. 1.

† See *Le ke*, sec. iv, p. 60; and *Confucian Cosmogony*, p. 131.

‡ *Chung yung*, sec. xix; and *Le ke*, sec. ix, p. 9. ‖ *Choo-tsze's Works*, sec. li.

A comparison of the other applications of *pneuma* as given in Liddell and Scott's *Lexicon*, with those of *ling* given in Chinese lexicons, will show to how great an extent these terms correspond.

February, 26th, 1876.

SOME NOTES ON LIAO-TUNG.

By Rev. J. Ross.

BARON Richthofen in one of his interesting papers, enters minutely into the character of the semi-clayey soil called *loess*, which is so universal in the north of China, and believes the origin of this peculiar stratum should be traced to the action of wind. In the west and south-west of this province, from the east of King-chow to Shan-hai gwan the whole country is studded with round hillocks, or ranges of hills composed of loess. At times these hillocks rest on a basis of granite; at times the road, cut through their centre to their base, shows nothing but loess. It is difficult to conceive how these latter could by any possibility be heaped up of dust carried by the wind; and it is just as improbable that the same thickness of loess should prevail all through these hillocks and hills; for the prevailing wind carrying dust being north and north-east, it is inconceivable the same quantity should lie all round the centre attracting the flying dust. The north and south sides should be thickest, the east and west should be bare or nearly so. But the stratification is equal all round, like snow falling in a calm, and wholly unlike the same snow driven by wind. I observed also in cuttings in that district, at Liao-yang, in many spots south of Hai-chung, in a great gully to the west of Kai-chow bluff, many stones in the face of the cutting; some rounded, some angular, from the size of an egg to that of a man's head, and at various irregular distances from the base, some of them of granite, but most of quartzite. The presence of these in such positions is, it appears to me irreconcilable with the theory that wind blew all this singular and irregular formation into its present position. To those interested in the question, the following notes of a cross section of the country may be interesting.

Starting from Ying-kow or the port of New-chwang, due east we pass through loess washed down by the river, of a dirty dark colour, strongly impregnated with salt, which produces tall millet though of scanty growth. The villages are numerous but small for 30 *li;* when the loess becomes of a lighter grey colour, with no salt, and therefore much more productive. Here we come upon the first hills, "Great level hill" and "Small level hill." Beyond this we pass through a rich loess, and at the distance of 55 *li* come upon "The Great Stone Bridge"

where we have a station. The productiveness of the soil here can be conceived of, from the fact that the villages within a radius of 10 *li* from this station, contain a population of over a hundred thousand, wholly dependent on the produce of the land. This district of loess has a slightly reddish tinge.

Before coming up to the main line of mountains, we pass a great number of isolated hills of various forms and sizes;—"Little Orphan hill," "Great Flat hill," "Double hill," "Abandoned hill," &c., with considerable intervals, some of them as much as 20 *li* distant from its nearest neighbour. Numerous as they are on the east of the Liao plain, they are far more numerous on the west. They seem to have been spurted out in the last gasps of the volcanic earthquakes, which threw up the mountains. Almost all these hills, like the first low line of mountains, are of granite, and covered with loess. The first mountain pass is an easy one, 75 *li* east of the port. At the other side of this pass is the village of Yen-tai, where we part with granite and loess. Here we separate from the road running due east, by which we travelled on a former occasion; and take the other route about east by north between two lines of hills running for many *li* in that direction. These are composed of a soft slate, the pulverized surface of which makes a light grey sandy soil, with a good deal of mica particles. The hill sides are, in autumn, often beautifully variegated with the green pine, crimson, scarlet and brown oak and yellow willow. This glen is from half a mile to a mile in width, with a considerable stream which must form one of the tributaries of the Yang.

110 *li* from the port, we came upon a beautiful grave-yard full of pines and the ordinary raised mounds with grave stones; surrounded by a fine brick wall six feet high and a hundred yards square. Temples were seen in almost every beautiful nook.

Su-moo chung (140 *li*) which is said to have been a city of some consequence in the time of the great Tang wang who drove out the Coreans, is remarkable now, only for the beauty of a group of temples covered with glazed tiles;—that of *Niang-niang* being of the imperial yellow;—that of *Yao wang*, blue; another lilac, and a fourth of various colors. The beauty and prodigality of glazed tiles and figures led me to ask some questions, which elicited the information, that the potteries for making the imperial tiles were only a few *li* to the west. In the town there is an iron pagoda, a silver one 20 *li* east, and a golden one to the west. The name is applicable only to the upper part, and I imagine the two latter metals are only skin deep.

30 *li* further on is the "Small Pass," where we cross a line of hills at right angles on our way east. Here,—after 100 *li* of sandy soil,—do we again come across loess and granite. The soil is here cut

away for about two feet by a small stream, and from underneath there appear rounded boulders, from the size of a hand to that of a man's head.

At the village named after the "Great Pass," we came upon wild grapes; and saw a theatre, whose stage was extemporized out of a few upright poles along the edge of planks placed on the axles of two carts, the boxes of which had been removed. Another on the other side of the pass with no attempt at covering, was simply a layer of earth over the "inevitable" millet stalks placed across logs resting on a few posts. The rustics from many miles around will collect delightedly before these primitive constructions; for the Chinaman, like all gamblers, is intensely fond of excitement.

This pass is 500 feet high and very steep (950 feet above the sea), so that the road has to be cut zigzag. It is called the "Pass of the clouds and winds," on account of its height. On its summit, and on the opposite side of the road from what seems to be an artificial deep cutting in the granite, is the temple of *Lao-ye*; another to *Niang-niang* graces the south side of the pass. The road now turns nearly due south, and while descending by the side of one of the principal affluents of the Yang river, the high mountain of *Niu-sin* (ox-heart), running at right angles to the two well-wooded lines of mountains at our sides, seemed to block up our path; but we turned east on arriving at that point. Forty *li* south-west of "Great Pass," we arrived at the Manchu village of "Meeting of the Nine Glens." There I passed a night with the huge musket and large sword of the Manchu innkeeper at my head. The stream, along side of which we had been travelling, was swollen to a respectable "sand" river, by the confluence of many glen streams. A few *li* north of the river is the triple conical crown of Nan-t'ien mun (south gate of heaven), so called because of its great height, thus affording a "gate" of easy access to the spirits constantly descending to earth. It is also known as the "Bright Flowery Temple," for it has one large Taoist temple at the foot, another half way up, and one near the top of one of the three peaks, which is accessible. To the east of this fine mountain is the village and inn of "Pine-tree Mouth," so called because they nestle in the arms of two hills well covered with pine.

Just before coming up to this inn, the river had cut away three feet of the loess bank and underneath appeared rounded granite pebbles and boulders. At the village of Loong-yoong miao I observed large tame ducks, as beautiful as any wild. Here, there is a narrow and romantic glen leading up to Nan-t'ien mun; the rock at its narrow entrance rises perpendicularly to a great height, and on the top is a ruined fort.

I was astonished to find crickets chirping in these glens, a month after they were silenced in the plains, and to see so many compositæ still green and flowering in the beginning of November, long after green had disappeared along the coast. From the beautiful river to the south of "Pine-tree Mouth," the boys get great numbers of an edible frog they call *Hashuma*, with brown back, enormously long hind legs, divided by two joints into three equal parts, its five-lobed web-foot being very long. The brown leg is striped with green bands. The fore-legs are a miniature of an infant's hand with four long fingers. The hind legs are considered a great delicacy, and the peculiar property of His Chinese Majesty. Boys do not forget where charity should begin; so they thrust these frogs into a charcoal fire, cover them up, in a few seconds take them out, tear the hind legs asunder, and eat them greedily. At Hwang-hwa inn (250 feet above the sea level), a considerable stream draining the mountains to the east, unites with the augmented waters from the west, and both together flow due south, Just before passing Sin-yang they receive the waters of another large stream from the west and south, and flow on in their winding course, coming out nearly due south at Ta-ku shan (210 *li* directly south of Hwang-hwa); and there, as the Yang, forming a highway for an immense number of light-draught vessels. Hwang-hwa is half way between the Liao and the Ya-loo rivers. At the "Yellow flower" inn it was discovered, that the surpassing whiteness of foreign sugar, was the result of mixing sugar with dead men's bones crushed to powder, and that this was the true cause for such a demand for Chinamen in Peru! On the high mountain of Ching-liang (Bright Light), south-east of Lao-ye miao village and temple, is a large Buddhist monastery, supported by the sale of the enormous quantities of pine growing on the mountain. It is called Nan-su (Southern monastery). Beyond is the village of Shao-hwo, so called from its possessing a very large distillery. Divided from the distillery by the road, is a piggery containing eight hundred inhabitants destined for the knife, fed by the produce of the establishment. *A-propos* of distilleries, so common with us here, I cannot understand how opium apologists declare that opium is the only stimulant and "solace" of the Chinaman. Fully one third of the grain of this enormous province is used up in the still; and a whisky is produced so strong, that one third of a wine-glassful brings the colour to a Chinaman's cheek. Every man drinks, and many to intoxication. Shantung and Chihli are not badly provided in that way; and if a sufficient quantity of that is not sent to Shanghai, there is rice and cocoa whisky to supplement it.

Just east of Ching-liang shan is Mao-kwei shan, so named because the rounded summit appears at a distance like a Chinaman's

skull-cap. The natives pride themselves on this as the highest after Chien shan and Fung-whang shan. From its summit Fung-whang chung 120 *li* east, is easily seen, and I found on Fung-hwang shan, that it was easily seen towering over intervening mountains. Here I met a man who had never seen an apple or a grape. The sound of a gong from the distant glen below Nan-su was wafted sweetly along on that bright warm November morning. It was the only sound a poor mourner could afford to make.

Sin-kai ling (newly opened pass) is a stiff pull, but not quite so high as "Great Pass." On its summit are three temples, to *Lao-tsu*, *Lao-ye* and *Yao-wang*.

Sha-tsu gang is the second watershed, where the streams at one side flow north, then west to Hwang-hwa; those on the east falling into the Ya-loo.

The Si-fung kow (west hill pass) is the last on the way to Fung-hwang chung.

It will be observed that this whole country is wonderfully level for a mountainous region; the highest glen traversed was not 400 ft. above the sea; and the highest pass only 1000 ft.; while the ordinary height was about 250 ft.; and the hills generally only 100 or 200 ft. above the glen; excepting of course the few notable ones which are from 1000 to 2000 ft. above the plain.

By far the greater portion of this cross section is granite, and wherever there is granite, there is loess perfected or in course of metamorphosis. The fine hill behind Ta-ku shan,—which has a temple to the Water god in charge of the three small streams trickling down the sides of a grotto half-way up the hill,—is of quartzite; yet the soil abraded off this hill is also loess; the same is true of a few patches of gneiss which I have seen; and of some beautiful quartzite hills south of Hai-chung. The road north of Hai-chung skirts or crosses numerous low hills, most of which are covered with loess; while some expose the native coarse Aberdeen granite; but wherever that granite is exposed, it is in process of decomposition. On the road, constant traffic pulverizes the rock, and the dust is certainly loess. Streams wash their way down into the granite. Sometimes from ten to twenty feet of granite are thus exposed to view, and this space is invariably becoming disintegrated. All stages, from pure granite to undoubted loess can be seen; and in many of these ravines, it is impossible to say where the granite ends and loess begins. The colour also changes from brownish red to the clayey grey.

A remarkable feature of this soil, is the frequency with which rounded boulders of various sizes occur, sticking out in the face of the loess. I observed imbedded in strata of decomposing granite, veins of quartz

and trap, which stood out fully two inches in relief from the decomposing rock. These too felt the power of the destroying agencies, and broke off in larger or smaller pieces after the surrounding rock was deeply abraded. Thus the presence of boulders of those harder formations can be accounted for; but it is difficult to see how small pieces of granite or gneiss could escape the destruction of their parent rock.

During the journey of over 150 miles due east, I came upon many miles without granite or quartz, and here there was no loess; wherever there was granite there was a more or less thick stratum of loess, either formed or forming; and wherever granite was laterally exposed to the weather, it was always more or less decomposed, sometimes to the depth of fully a foot; sometimes only an inch or two.

For the same distance to the north no micaceous or schistose rock is visible, and no sand soil;—all is loess. I observed on the western mountains of this province, for several days journey north of Shan-hai gwan, that the granite was of the same coarse kind as on the east; but *red*—not *white*, and there the loess was of a red colour. I leave these facts in the hands of those interested in the matter.

The wild grape clings and twines round any tree. Without the leaf it is just like the cultivated grape. The natives say the leaf is slightly larger, less deeply cut, and with fewer lobes than the cultivated; of this latter fact they were somewhat uncertain. The fruit grows in the ordinary grape cluster, of the size of small black currants, with from one to three seeds, of a sweet taste and no acidity. Its favourite haunts are the high glens among the higher mountains.

The 皂角 *Dsao-jiao* tree is seen at the Great Pass and to the east of it. Its name arises from the foot-long, flat, broad many-seeded pods, which, steeped in boiling water, are used as soap. I have never seen a tree with so few branches; nor will the most crabbed apple or gnarled oak approach it in irregularity of outline and growth. Its wood is very hard, its outer skin rough but unbroken and dotted all over. Its flower is said to be yellow and four fid. The pod contains as many as twenty bean-like black seeds. The leaf is pinnate and about a foot long; the pinnæ are said to be ovate lanuslate. This tree is defended by long spines, each with a few spinelets striking out from its side. These are called 皂刺 *Dsao* spines or "needles," a decoction of which when drunk, is an infallible mode of bursting obstinate boils.

On the hill behind Ta-ku shan (Great Orphan hill), which is over 600 ft. high, I found a young plant, studded all over with short spines from a broad base. As the shrub grows older the spines become fewer, more slender, and at last disappear. It grows up, several branchless stems from the same root. The outer skin is a light grey, the inner a beautiful light green. The wood when very young, is soft, with elder

like pith; the old wood is hard. It is called from its spines, *T'su-kwai pang*.

Here is a fact for Mr. Darwin. This branchless shrub is preserved from extinction by its spiny armour, impenetrable to all but man, who in those mountains finds the young buds a sweet morsel in spring. The same is true of three different varieties of wild rose which were seen in fruit, none of which I ever saw in Scotland. An elm (the "spring elm") with long and sharp spines, looks when leafless, like a great thorn tree; but in spring for a week or two, its buds form the principal food of thousands of people among the mountains.

I recollect that when a child, going to our school, we used to pluck the tender buds of the hawthorns by the road-side in the May mornings, and suck the dew-like honey in spite of the small green insects. I think it may be taken as a universal rule, that the young branches of all spinous trees, shrubs and bushes, are a tempting bite to ruminating animals if not to boys; and it is a very remarkable characteristic of all this class of vegetable life, that spines cease to grow where their life ceases to be threatened by ruminants. It appears to me that both the growth, and the cessation of the growth of this seemingly abnormal spiny production, point to a more intelligent source than a fantastic and unintelligible something or nothing called natural selection.

At the "Great Pass" I saw for the first time, good stout birch, and was glad to find that Dr. Williams had properly guessed the translation of the *hwa* tree, of whose bark the heaven-descended maiden built a hut by the side of Boo-koo-li, from which she re-ascended to heaven when her miraculously-conceived son came to the years of manhood and was able to take care of himself; becoming eventually the ancestor of the "Great Pure" race. The white bark of groves of birch far up the hill side, reminded one of Scotland's highlands. I am informed that in eastern Mongolia the birch grows to such a size that its thick bark is used to make houses.

The oak grows universally, but in order to have the largest possible leaf, it is cut down in its third or fourth year. The thicker stems are laid out in great heaps on the hill-sides to dry, to be carted in winter to our port, for the use of ships and natives; the smaller branches and large leaves provide abundance of fuel to the inhabitants of those lovely glens. Occasionally an enormous heap of leaves and small branches, mixed with loam proves the scarcity of manure among the mountains.

The *Sai-shoo* is a handsome tree, with a leaf the size, colour and shape of which much resemble ivy. The natives used it for dying black. The little yellow flower had vanished in August, and the double-seeded laburnum-like pods were then ripe.

The inhabitants of this province, though considerable in numbers, seem to be leading a more comfortable life upon the whole than those of Shantung; their food and clothing are of a quality much superior to those of Chihli. They are more respectful than their countrymen in the south, and not so ready to manifest that hatred to the foreigner, which they possess in common with all their countrymen. They almost always become more friendly, when they realize the fact that I am not a Roman Catholic priest. But for the unfortunate prejudice against foreigners, our province is ripe for the "Good news;" for the people are far less bound up to past traditions in this new country; and they therefore seem far more ready to judge questions and doctrines on their merits than the people of the old country. We have much hope of progress in the good cause.

STATISTICS OF THE PROTESTANT MISSION AT AMOY.

HAVING in our last issue, given an outline of the Swatow mission, we should have been glad to have followed it up in the present, with a similar statement regarding that at Amoy; whose sphere of operation is nearly conterminous with the former. Almost the earliest station of Protestant missions in China, a narrative of the efforts of the brethern at that port and the surrounding region, would doubtless have been interesting and instructive; but as we are without any succinct details on the subject, we can do little more than give the statistics as furnished last year, of the then existing state of the mission. The first attempt at settlement there, appears to have been made by the Rev. W. J. Boone, M. D. of the American Episcopal Church, and the Rev. D. Abeel, of the American Board of Missions, who arrived together on Feburary 24th, 1842. Leaving soon after for Macao, Dr. Boone returned on June 7th, with his family, accompanied by the Rev. T. L. McBryde of the American Presbyterian Mission, and W. H. Cumming, M. D. an independent worker, unconnected with any society. In consequence of Mrs. Boone's death, Dr. Boone left Amoy on February 10th, 1843; and nothing further appears to have been done there by that society. Incapacitated by enfeebled health, Mr. Abeel left for his native land on December 19th, 1844. The failure of Mr. McBryde's health also necessitated his relinquishing the work, and he left on January 13th, 1843. Dr. Cumming likewise left from the same cause in the beginning of 1847. J. C. Hepburn, M. D. of the American Presbyterian Mission, arrived at Amoy on November 25th, 1843, under the auspices of the Medical Missionary Society; and having gone to Macao the following year, he returned with the Rev. J. Lloyd

of the same mission on December 6th. The health of Mrs. Hepburn requiring a change, Dr. Hepburn left for the United States on June 28th, 1845. Mr. Lloyd continued his labours at Amoy till his death, which took place on December 6th, 1848,—four years to a day from the date of his arrival; and thus ended the history of the American Presbyterian Mission at that station. The Rev. E. Doty of the American Board of Foreign Missions reached Amoy with the Rev. W. J. Pohlman of the same society on June 22nd, 1844. He revisited the United States on two occasions, in 1846 and 1859. Before leaving his field of labour the second time, Mr. Doty dissolved his connection with the American Board, and became an agent of the Dutch Reformed Church Mission. Returning to Amoy about 1861, he remained till his constitution was quite broken down, and then left for his native land about the end of 1864, but died on the voyage home. Mr. Pohlman remained till near the end of 1848, when he paid a short visit to Hongkong; and the vessel on which he was returning, being wrecked on Breaker Point on January 5th, 1849, he was drowned in attempting to land. The Rev. J. Stronach and Mr. W. Young arrived at Amoy on July 8th, 1844, and initiated the London Mission there. They were joined by the Rev. A. Stronach about the end of 1846, and the mission has been in active operation ever since. The Rev. J. Van Nest Talmage arrived at Amoy on August 19th, 1857, in connection with the American Board; but subsequently, on the establishment of the Dutch Reformed Church Mission, he joined that body, and still continues with his colleagues, cheered by many tokens of success following their efforts. The English Presbyterian Mission at Amoy was commenced by James Young, M. D. in the early part of 1850, where he was joined by the Rev. W. C. Burns on July 5th, 1851. The Rev. James Johnston joined the mission in 1853, but returned home invalided in 1855. The Rev. Carstairs Douglas of the same mission, reached Amoy in July, 1855; since which time his hands have been strengthened by the arrival of a number of colleagues, and a great blessing has attended their labours.

MISSION OF THE DUTCH REFORMED CHURCH IN AMERICA.

We received the following particulars from the Rev. Dr. Talmage last August:—

This mission dates its commencement in China in 1852, the same being the opening of the Amoy station.

From the beginning, there have been twenty-four missionaries in all, *i. e.* eleven male and thirteen female. At present there are three ordained missionaries and four ladies.

There are ten out-stations, and twelve chapels.

There are seven organized churches.

There are thirteen native preachers; three of whom are ordained, having pastoral charges.

Two of the native preachers are wholly supported by the native church, and one other partially.

There are ten candidates preparing for the ministry, one of whom has been licensed.

Ten of the native preachers also act as colporteurs.

From the commencement, the baptisms have numbered 1368; of whom 852 are adults and 516 children.

The present number of communicants is 535; of whom 319 are males and 216 females.

The native contributions for the year 1874, were $1059.69.

Regarding Itinerancy, Dr. Talmage remarks:—"We do very little itinerating work, except in connection with our regular out-stations. We travel mostly by boat, sometimes by sedan-chair, and sometimes on foot."

The following is a list of the out-stations:—

Place.		Distance from Amoy.		Direction.
Kang-thaû	江頭	on Amoy island	six miles	easterly.
O-pi	溪邊	do.	nine „	do.
Te-soa	兌山	on main-land ..	thirteen „	northerly.
Ang-tung-thaû ..	洪塘頭	do. ..	sixteen „	do.
Tong-an	同安	district city ..	twenty-two „	do.
Chioh-be	石碼	.. .. ..	twenty-three „	westerly.
Ki-nih	溪裏社	.. .. ..	thirty-one „	do.
Chiang-chiu	漳州	prefectural city	thirty-five „	do.
Tao-o	大溪	.. .. ..	sixty-five „	do.
Cha-thaû-po ..	柴頭埔	.. .. ..	sixty-five „	do.

LONDON MISSION.

The Rev. J. Stronach has furnished us with some comparative statistics, indicating the progress of this mission at different epochs;—a kind of information of especial value to a right estimate of the work.

The first agent of this Society in China, the Rev. R. Morrison, who was also the first Protestant missionary in this empire, arrived in 1807.

The Amoy branch of the mission was commenced in 1844, by the Rev. J. Stronach and Mr. W. Young as above intimated.

There have been altogether twenty missionaries at this station; *i. e.* ten male and ten female.

In 1860, there were three ordained missionaries and three ladies; in 1875, four ordained and two ladies.

In 1850, the mission had no out-stations, but two chapels in Amoy; in 1860, there were one out-station, and two chapels; in 1875, the numbers had increased to eighteen out-stations and eight chapels.

In 1850, they had but one organized church, and the same in 1860; but in 1875 there were three.

In 1850, they had no native preachers; in 1860, there were four, but none ordained, or in pastoral charge; in 1875, there were twenty, two of whom were ordained, having pastoral charges.

Four of the preachers are supported by the native churches.

In 1860, six candidates were preparing for the ministry; in 1875, there were seven.

Two colporteurs were employed in 1860, and three in 1875.

No Bible women were employed in 1860; but one was engaged in 1875.

From the commencement of the mission, the baptisms have been 972 adult males, 324 females, and 186 children;—in all 1482.

The number in church fellowship in 1850 was 3 males; in 1860, there were 186 males and 80 females; together 266. The present total is 669.

Up to 1860, the native Christians had not begun to contribute towards church expenses; in 1874, their subscriptions amounted to $907 for the year.

In regard to Itinerancy, Mr. Stronach says,—"The missionaries of the London Missionary Society do not itinerate. Their travelling has been merely to the various stations, whose distances from Amoy are given below,"

Place.	Distance from Amoy.	Direction.
Chang-chow 漳州 prefectural city	thirty miles	west.
Kiô-á-thau	twenty-eight „	do.
Pho-lam	thirty-five „	north-west.
Tio-thwa	thirty-five „	do.
Kwan-khau	twenty „	do.
Kak-be	fifteen „	west.
Chioh-boe	fifteen „	do.
Tang-be	twenty „	do.
Tai^{n}	twelve „	north-west.
An-bin	fifteen „	do.
Be-noa	ten „	do.
Tung-che	twenty-five „	north.
Lak-go-tiam	twenty „	do.

Place.	Distance from Amoy.	Direction.
Loh-iu^{n}	seventy miles	north.
Hui-an 惠安 district city ..	seventy-eight „	do.
Bo-pien	eighty-four „	do.
Ko-kui^{n}	eighty-eight „	do.
Keh-chhu	ninety „	do.
Lam-bang	eighty-five „	do.
Soa^{n}-chiu^{n}	ninety „	do.

ENGLISH PRESBYTERIAN MISSION.

We are indebted to the Rev. Dr. Douglas for the following comparative statement, drawn up last autumn :—

Amoy was first occupied by this mission in 1850.

From the commencement there have been seventeen missionaries; *i. e.* eleven male and six female.

In 1850, there were one male missionary and one female; in 1860 there were four ordained missionaries and two ladies; in 1875 there were five ordained missionaries and four ladies.

In 1850, the mission had one chapel; in 1860 it had four out-stations and four chapels; in 1875 there were nineteen out-stations and twenty chapels.

In 1875 there were eight organized churches.

In 1860 there were five native preachers; and in 1875 there were eighteen.

Six of the preachers are supported by the native churches.

There are nine candidates preparing for the ministry.

Three colporteurs are employed.

The total number that had been baptized in 1860 was 82 adults and 12 children; the numbers last year amounted to 798 adults and 323 children;—in all 1121.

The numbers in church fellowship in 1860 were 43 males and 20 females; the numbers last year were 503 males and 124 females; or 672 in all.

The annual contributions of native members amount to $586.*

According to the statement of Dr. Douglas regarding Itinerancy, "this work is done partly by native preachers paid by the mission; but mainly by colporteurs of the British and Foreign Bible Society. Occasionally also the missionaries take part in the work. The usual modes of travelling, are by boats and walking; but sedan chairs are sometimes used. He remarks;—

* For the past year it is $706.

"We find the most beneficial method of itinerating, to be among the towns and villages at no great distance from the chapels; so that persons who have an interest awakened, can come to the chapels to have fuller instruction. The principal cities visited (besides Chin-chew,—or *Tsiuen-chau*—where we have a station) are 安溪 An-koi, 漳浦 Chang-poo, and 雲霄 Yun-siau."

The following are the out-stations connected with this mission:—

Place.	Distance from Amoy.		Direction.
Chin-chew 泉州 prefectural city ..	thirty-five to sixty	miles	north-west.
An-hai	do.	„	do.
Ta-ying	do.	„	do.
Kwan-kio	do.	„	do.
Siong-see	do.	„	do.
Tin-hai	fifteen to fifty-five	„	south-west.
Bay-pay	do.	„	do.
Kang-khau	do.	„	do.
Peh-chioh	do.	„	do.
Aw-sai	do.	„	do.
Liong-bun-see	do.	„	do.
Yu-boey-kio	do.	„	do.
Phu-kiong	do.	„	do.
Pe-chuia	do.	„	do.
Kwan-jion	do.	„	do.
Tung-kio	do.	„	do.
Khi-boey	do.	„	do.
Kio-lai	do.	„	do.
Liong-khey	do.	„	do.

MEDICAL MISSIONARY WORK AT AMOY.

By Rev. J. Macgowan.

MEDICAL work was first commenced at Amoy in the year 1842, by Dr. Cumming, who acted for a short time in concert with Dr. Hepburn, and continued his labours among the Chinese till 1847, when he left for home. As there was no one to succeed him, the work was suspended for a year or so; till the arrival of Mr. J. Hyslop, M. B. a medical missionary connected with the London Mission, about the end of 1848. Mr. Hyslop opened a hospital for the natives, and continued to take charge of it till 1851, when he broke off his connection with the society. There being no one to take his place, the work was again suspended till 1853, when Mr. Hirschberg, a medical missionary of the London Mission, arrived from Hongkong, and reopened the hospital. The funds necessary for carrying it on, were in part supplied by

contributions from the foreign community, and partly by fees obtained in his practice among foreigners. Mr. Hirschberg returned to Europe in 1858.

In 1859 the English Presbyterian Mission sent out Dr. Carnegie as their medical missionary, who took charge of the hospital. His connection with that society however, ceased about a year after his arrival, and he joined a firm of local practitioners in Amoy; but still continued to carry on the work of the hospital as before. From that time, the institution has been under the care of the members of the same firm, who have given a great deal of time and attention to the work connected with it.

Although not at present connected with any society,—and therefore strictly speaking, not a missionary hospital,—it is the means of doing a vast amount of real missionary work. One member from each of the three missions in Amoy form part of the executive committee; whilst another is the secretary, and has been so for years. Religious services are held,—not only by the missionaries, on the days when the doctor sees the patients, but also every evening among the in-patients, by the native Christians. Many Chinese Christians can trace their spiritual birth, to the time when they were being treated in the hospital; and in one or two cases, stations in the country have been opened, through the direct influence of those who were converted in it. At present it is supported, partly by contributions from the Chinese, but mainly by the subscriptions of foreign residents.

The following is the summary of statistics we have received, regarding this work:—

Medical missionary work was commenced at Amoy in 1842.

There is one hospital containing forty beds.

The hospital is now in charge of two private practitioners.

There are three native surgeons, and four students under training.

The annual number of in-patients is 560; and of dispensary patients, 2458. These are from all classes of the community.

The annual expenditure is $1000, raised by joint contributions from foreigners and natives; the amount received from natives being $260.

We believe an Annual Report of the hospital is published, though we have only seen two or three copies,—issued in Dr. Carnegie's time. Dr. Patrick Manson, one of the medical officers in charge, has recently published a translation into Chinese of Dr. Curling's *Diseases of the Testes*, under the title 腎囊症訣 *Shin nâng e keue*, in 3 vols. illustrated by lithographic plates.

STATISTICS OF THE ENGLISH PRESBYTERIAN MISSION IN FORMOSA.

By Rev. Hugh Ritchie.

[THOUGH geographically at a considerable distance from Amoy, yet the Chinese population of Formosa are so nearly allied by race and language, that the work on that island may fairly be considered a branch of the parent mission on the main-land. We therefore consider this the proper place to introduce the few particulars that have been placed at our disposal, regarding that field of operation. James L. Maxwell, M. D. was the first missionary who settled in Formosa; and we regret that we are unable to give some account of the very interesting work initiated and carried on by him and his colleagues, both among the Chinese colonists, and the aborigines of the island. We are not sure if Mr. Ritchie's statistics include the operations of the entire mission in Formosa; but we rather suspect they relate chiefly, to his own station at Ta-kao. We have not received any report from the brethren stationed at Tae-wan. There is also a representative of the Canadian Missionary Society in the northern part of the island; from whom we have received no report.—Ed.]

Dr. Maxwell, the first missionary settled in Formosa, took up his residence in Tae-wan, the prefectural city, in June, 1865.

There have been altogether five missionaries of this society since the commencement, three of them married; which is also the present number; although two of the missionaries and their wives are now absent in, or on the way to, their native land.

This mission has eleven chapels altogether.

There are two out-stations from Ta-kao,—at Pak-si-thâu to the south, and Khàm-á-téng to the north-east.

No church has yet been regularly organized.

There are twelve native preachers, but none yet ordained. Two of these are partly supported by native contributions.

Five students are in training for the ministry.

The numbers baptized from the commencement are 409 adults and 17 children;—426 in all.

The present number of communicants is 277 male and 81 female, or a total of 358.

The native contributions for the two years 1873 and 1874, gathered for chapel buildings and expenses, amount to $822.

Mr. Ritchie reports on Itinerancy from his own station, Ta-kao; where he employs natives in this work. The usual mode of travelling is on foot, with the use of chairs occasionally. He remarks:—

"In March and April, 1872, I undertook a journey with Dr. Dickson, from Tam-sui to Ta-kao. We passed through all the cities and towns on our way, and in some of them had opportunities for preaching;—in cities such as Tek-chham Chhang-hwa, Ka-gi, Tai-oan foo, &c.

"In April of this year I visited east Formosa, going round from Ta-kao by junk, and spent three weeks, chiefly among the savages, and other aboriginal tribes. I travelled from Po-song to Phi^{n}-a-tsûn, a distance of fifty miles or more, and had many opportunities of exercising the healing art. On this journey I was accompanied by an elder from one of our stations, who volunteered his services as a preacher."*

THE language of Amoy has been termed the Hok-kien or Fuhkeen dialect; but so marked and distinct are its characteristics, that Dr. Douglas,—our latest authority on the subject,—tells us, that to call it a dialect, gives an erroneous conception of its nature. We accept the Dr's. definition and nomenclature on a question about which he is as much entitled as, and perhaps better qualified than, almost any other man, to speak with authority. This is the language of the Chinese at Batavia, as well as most of those at Singapore and other of the Straits settlements. Although it has been a subject of close and earnest study for many years, the works resulting therefrom that have issued from the press, are not very numerous. The following are the principal publications on the language of Amoy and its dialects, that have come under our notice:—

Theophili Sigefridi Bayeri Regiomontani, *Museum Sinicum in quo Sinicæ Linguæ et Literaturæ ratio explicatur.* 2 vols. 8vo. Petropolis, 1730.

This contains a short grammar of the Chinchew dialect, in vol. i, pp. 137—167.

A Dictionary of the Hok-këèn Dialect of the Chinese Language, according to the reading and colloquial idioms: containing about 12,000 *characters, the sounds and tones of which are accurately marked;—and various examples of their use, taken generally from Chinese Authors. Accompained by a short historical and statistical Account of Hok-këèn; a treatise on the orthography of the Hok-këèn dialect; the necessary indexes, &c.* By W. H. Medhurst, Batavia. Macao, 1832. pp. lxiv, 860. 4to.

Of this dictionary, Dr. Douglas says,—it "gives the Chang-chew sound (or more accurately the sound of Chang-poo, *i. e.* Chiu^{n}-phé) of the written characters. Some colloquial words are also given,.....but they are few, and entirely in the Chang-chew or Chang-poo dialect, and unhappily the colloquial forms given are often far from accurate."

Vocabulary of the Hok-kien Dialect. S. Dyer. Singapore, 1838.

Esop's Fables; as translated into Chinese by R. Thom, Esq. render-

* A narrative of this journey is given in our last volume, pp. 206 *seqq.*

ed into the colloquial of the dialects spoken in the department of Chiang-chiu, in the province of Hok-kien: and in the department of Tie-chiu in the province of Canton. By S. Dyer and J. Stronach. *Part first—Hok-kien* Singapore Mission Press, 1843. 8vo. pp. ii, 40.

翻譯英華厦腔語彙 *Anglo-Chinese Manual with Romanized Colloquial in the Amoy dialect.* By Rev. E. Doty. 8vo. pp. xv, 214. Canton, 1853.

英華口才集 *A Manual of the Amoy Colloquial,* by Rev. J. Macgowan, of the London Missionary Society. 8vo. pp. iv, 200. Hongkong, 1869.

Chinese-English Dictionary of the Vernacular or Spoken Language of Amoy, with the principal variations of the Chang-chew and Chin-chew dialects. By Rev. Carstairs Douglas, M. A., LL.D. Glasg., Missionary of the Presbyterian Church in England. 4to. pp. xix, 612.

As a help to missionary work, we name also a *Missionary Map of Amoy and the neighbouring Country;* by Rev. Carstairs Douglas. Edinburgh, 1873. Lithographed.

The following books are published in the Amoy dialects.

Tng ôe hoan jī chho hàk. "Primer of the Amoy colloquial." By Rev. J. V. N. Talmage. 8vo. 15 leaves. Amoy, 1852. Roman character. Xylography.

Several editions have been printed.

"Small Primer of the Amoy colloquial." By Rev. J. V. N. Talmage. 8vo. 2 leaves. Amoy, 1853. Roman character.

Two editions.

Lô-tek ê chheh. "The Book of Ruth." By Rev. J. V. N. Talmage. 8vo. 10 leaves. Amoy, 1853. Roman character. Xylography.

天路歷程 *Thiàn lō lék thêng.* "The Pilgrim's Progress." By Rev. J. V. N. Talmage. 39 leaves Xylography; and continuation up to 155 leaves by moveable type. 8vo. Amoy, 1853 & *post.* Roman character.

Several editions of the first part have been printed.

Khui gin-á ê sim-hoe ê chheh. "The Child's Delight." By W. Young, 8vo. 9 leaves. Amoy, 1853. Roman character. Xylography.

養心神詩新編 *Yàng sin shîn she sin pëen.* "New Hymn Book." By W. Young. 8vo. 10 leaves. Amoy, 1852. Xylography.

A collection of 13 hymns.

養心神詩新編 *Yàng sin shîn she sin pëen.* "New Hymn Book." By Rev. J. Stronach. 8vo. 59 leaves. Amoy, 1857. Xylography.

The first 13 hymns in this book are the collection in the Amoy dialect, by Mr. Young; 35 of the others are,—slightly modified,—from the Presbyterian hymn book; 12 others are by the Rev. Alexander Stronach; and the remaining 25 are by the Rev. J. Stronach, the compiler.

Iông sim sin si. Ti E-mng In. "Hymn Book in the Amoy dialect." By Rev. J. V. N. Talmage. 8vo. 13 leaves. Amoy. Roman character.

In this collection, the first 13 hymns are a transliteration of Mr. Young's. Some of the others were composed by the Rev. C. Douglas.

"Liturgical Forms." By Rev. J. V. N. Talmage. Amoy, 1860.

漳泉神詩 *Chang tseuen shin she.* "Chang-chow and Tseuen-chow Hymns." By Rev. C. Douglas. 8vo. 39 leaves. Amoy, 1862. Xylography.

The first 25 hymns are transferred from Mr. Talmage's Hymn Book, and put in the Chinese character. The remainder are by Mr. Douglas the compiler, and other members of the same mission.

厦腔神詩 *Hea k'eung shin she.* "Hymns in the Amoy dialect." By Rev. W. C. Burns. 8vo. 20 leaves. Amoy, 1862. Xylography.

In this collection of 20 hymns, four or five are new, the remainder having been previously published in the Swatow and Fuh-chow dialects.

使徒行傳 *Sù-tô hêng-toān. E-mng ê Khiu"-khàn.* "Acts of the Apostles." By Rev. J. Stronach. 8vo. 76 leaves. Amoy, 1867. Roman character.

Another edition of this was printed in Glasgow in 1873.

使徒行傳 *Sù-tô hêng-toān.* "Acts of the Apostles." 8vo. 76 leaves. Amoy, 1867. Roman character.

This is an edition of the preceding, with the modifications necessary for the Chang-chow dialect.

路加福音傳 *Lō-ka hok-im toān.* "Luke's Gospel." By Rev. J. V. N. Talmage. 8vo. 75 leaves, Amoy, 1868. Roman character.

Sèng-chheh ê bûn-tap. "Catechism of Old Testament History." By Rev. H. Cowie. 8vo. 48 leaves. Amoy, 1869. Roman character.

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A JOURNEY IN FORMOSA.

By Arthur Corner.

WHILE compiling some notes on a journey through Formosa, to communicate to the Geographical Society, I have been asked by friends at Tai-wan foo, to contribute a few remarks on the route, which may perhaps prove of some interest; and I do so with the more pleasure, in acknowledgment of the assistance received from the Rev. W. Campbell of that place, without whose kind aid, many difficulties of travel would have occurred.

I started on the 15th inst.* from Tai-wan foo with two burden-bearers, and a sedan chair with two bearers. The latter were engaged to take me four days journey towards the interior; the former, as guides the whole of the journey. I had intended to take my servant with me, to act as interpreter and otherwise be useful; but that young gentleman, at the last moment becoming sensible of the inconveniences he might encounter, pretended to be suddenly ill, and disappeared when I was on the point of starting; so that, all through, I had to trust to my own very limited knowledge of the local dialect, which might have been algebraically expressed by the letter x,—an unknown quantity.

The dew was sparkling on the guava bushes and the wild doves cooing all round, as Mr. Campbell set me on my journey a few miles from the city. He repeated useful instructions to the guides, in Chinese, for my benefit, and with a hearty farewell, left me to continue the march with my native friends.

The day was fine, and I reached the first resting-place for the night at 4. 50, having walked since 9 A.M. The village at which we halted is called Hoan-a-chhan, and there is a mission chapel there, at which I put up. During the day's journey, I found the country flat, the road being lined on either side with screw-pines, guava bushes, wild raspberry, and mimosa,—the flowers of the latter scenting the air delightfully. At 2 P.M. we crossed a broad shallow river on a raft made of bamboos. This, I presume, is the same stream I crossed last year on the road to Hoan-sia, a station south of my present route. Its name is Tsan-bun khe. I noticed many birds on the way. A large black and white hawk, and a brown variety; also, a large black bird with a forked tail and the king-fisher, were very common. Near Hoan-a-chhan, the country becomes indented with deep dells, which are cultivated; the water for irrigation being retained at both levels. To provide for the overflow in sudden floods, very wide and carefully-embanked channels have been formed, the sides of which are either paved with large round stones cemented together with hard lime, or protected by bamboo mats or hurdles fastened with pegs to the ground. The necessity for all this appears, when, in the rainy season, a large body of water is poured on the plain, bringing serious destruction to property in places where such precautions have not been taken.

Hoan-a-chhan is a straggling sort of place, but the chapel is an attractive little building. It is neatly thatched and whitewashed, and has two rooms for the use of the *bok-su* or "pastor," when he visits the station. There was a good congregation present on the evening of my

* The author does not tell us in what month the journey was undertaken, but from internal evidence we are led to conclude, it was February in the present year.—ED.

visit, the members of the church assembling after the labours of the day; having stabled and fed their buffalos and oxen, which I had just seen driven in from the plough, harrow or cart. Evening worship was conducted by the young native teacher with great propriety. The service commenced with a hymn read from a printed book in Roman characters, expressed metrically in Chinese. A portion of the Scriptures was then read in verses by various members of the congregation. The teacher followed with a short exposition, and brief, earnest prayer concluded the service. In all the chapels I visited, this appeared to be the general order of the exercises, and it was very gratifying to observe the simple earnestness of the people when thus assembled. I may mention, that the women occupy forms on different sides of the chapel from the male portion of the congregation. The preacher speaks from a slightly-raised platform, the other office-bearers occupying seats on either side of the reading desk.

I walked about several of the neighbouring homesteads, watching the carts come in with wood or sugar-cane, drawn by a big buffalo led by a little ox generally yoked before it. The carts are very primitive vehicles, consisting of a rude frame and large wooden wheels. The axle is a fixture into the wheels and turns with them; and, as neither are quite round and entirely destitute of anything in the way of grease, the squeaking sound of these wagons when in motion is both continuous and unpleasant. The noise can be heard a long way off, and one good purpose it serves, is that of giving notice of the approach of the cart in narrow country lanes, where sedan-chairs or other carts would find it impossible to pass abreast. Seeing the Chinese have some ear for music, as is proved by the ready way they learn our hymn tunes, it is surprising they can bear the excruciating noise of those carts.

At the side of the chapel, two young women were turning a rice-mill, in a way that could not but remind one of the Scripture prediction, "Two women shall be grinding at the mill; the one shall be taken, and the other left" Here, the upper mill-stone is turned on the lower by means of a long bent wooden shaft with a cross handle, suspended to the branch of a tree, the bent end connected with a stud on the side of the upper stone, which it turned easily. In walking about, I also observed a very bright fire burning at a house not far off, which I found to be the furnace of a still used in making *chiu* or native "spirit" distilled from fermented rice, shewing that the community, while observing a simple life of rustic labour, not untempered with religion, do not neglect their comforts, if the very nasty production which they manufacture may be called by that name.

The next morning I was up by daylight and started at 7 o'clock, walking the greater part of the day through fields of sweet potatoes,

which the people were busily engaged in gathering. I noticed some fine birds,—a thrush which sang, larks, and small birds like wrens. I believe they have the tailor-bird here, but I did not see a specimen, although I have on the main-land. We passed through fields of ground-nuts, in some of which I saw fennel growing wild. About mid-day we halted at E-ka-tang, and after crossing two wide streams, reached the district city of Ka-gi at 4. 30 P.M. This is rather a large place, surrounded by a well-built wall, from which there is a fine view of the country and surrounding hills. I lodged again at the chapel, which is built against the wall of a Buddhist temple, although the church has no leaning to Buddhism.

On the 17th, I started at 8 A.M. and reached the large market-town of Twa-paw-na at 11. 30, near which are some fine sheets of water, and where there appeared to be an abundance of teal. About 4. 30 I reached Tau-lak, and went immediately to a Chinese inn, which proved to be a most filthy place. Men were lying about smoking opium on wretched beds of straw; the family pig roamed in fancy free under the beds, and the heavy suffocating atmosphere of my sleeping apartment was well-nigh overpowering. However there was nothing else for it; the miserable wattle-and-dab barn was not built to please me, and better men have often had to put up with worse fare. Frequently during the night I looked over my vocabulary for the word "visitor," of which this establishment was horribly suggestive, but *bat-sat*, "a bug" entirely escaped me; and it was not till,—when in the woods, I enquired if there were any bats there,—the guides informed me, by unmistakable pantomime, that they might be had in the inn at Tau-lak.

I was only too glad next morning to be again on the road, which we managed to be at 7. 30, and after two hours walking, we reached Kiu-kiong-na, a small village with a stream running through it. We were now approaching the outer range of hills, and the country began to shew a more undulating formation. We then entered a broad uncultivated plain, between two high cliffs of river debris and round stones; and in the bed of a stream we passed, my guides picked up some samples of surface coal. A high range of hills lay to the east, from which flowed a considerable stream called Au-khe tsui. About this place also we saw several sugar-mills, near one of which I observed a curious monument of Chinese superstition;—three halves of broken mill-stones were placed so as to form a rude altar or shrine, under which were placed the skull and bones of some person, half buried in ferns. There seemed to be no doubt that the neighbouring people had arranged the whole to serve as an object of worship.

I reached the somewhat populous market-town of Lim-ki-paw at noon, where the chair was left behind; and I started with only my two

burden-bearers up the river, which here ran very swiftly over rapids under high sandstone cliffs. We crossed the river in a ferry-boat, and walking on, arrived at the village of Chip-chip about 5 P. M. It is situated in a valley to the north, off the main branch of the river, and watered by a stream which joins this a little lower down. The inn here bore a strong resemblance to the one at Tau-lak. I had a pleasant bath in the stream at some stepping-stones outside of the village. The sunset was very grand. Next day the 19th, we were away by 8 o'clock and followed the course of the stream, which wound through the plain close to the base of high sandstone cliffs. I may mention that the geological formations here are all sandstone and slate; that the structure of the distant range of hills is the same, the boulders and water-worn stone brought down by the river being all forms of a similar kind, more or less hard and compact. From the cliff on the north bank there flows out a stream of the clearest cool water, contrasting all the more with the main stream, which was stained with the black sand arising from small particles of disentegrated slate held in suspension by the water. We crossed this stream twice during the afternoon; and, stopping for slight refreshment at a road-side stall, commenced almost immediately after to ascend the moderately high range of hills before us. Here, we were joined by a band of Sek-hoan armed with matchlocks and knives, who proposed to accompany us through the woods. This branch of the civilized aborigines understand Chinese, but for the most part, speak a language closely allied to that in use among the savages on the eastern coast. At several of our halting-places, a great amount of curiosity was shown by the people in the few arms I carried. A revolver and hunting knife (the latter, a Californian souvenir) seemed especially to excite their cupidity. They apparently entertain considerable dread of the neighbouring savages or Chay-hoan, as they are called. Although they possess fine lands, they appear to be a very poor and spiritless race, and to be fast fading away before the superior energy and craftiness of the Chinese, who are pressing upon them at every point, and (perhaps fortunately) certain before long to absorb all the others.

As we were preparing to start from one of these road-side stalls, a big fellow arrived from the woods, carrying a pig on a triangular frame over his shoulder, balanced by his net of provisions and a bow and arrows. The aboriginal method of transporting these animals is much more humane than the Chinese, who sling them on a bamboo pole by the fore and hind legs which are tied together most painfully for the pig.

The ascent we now commenced was very severe, at first passing over cleared ground, but soon after into dense forest, where the roots of huge trees crossed the path in every direction, their branches also

being laden with mosses and creepers of every size and shape. I saw the beautiful tree-fern in all its graceful magnificence, with several kinds of the most beautiful climbing ferns in luxurious abundance, immense camphor trees, banyans, palms, rattans and wild bananas. I noticed also several orchids, and among the ferns, the "iygodium scandeus," and another variety the "asplenium Indus," with a remarkable climbing fern having broad fronds, which completely covered some large trees at about sixty feet from the ground.

It was about this spot while walking in advance of my party, that I encountered a company of (Tsui-hoan ?) or "water savages," who were on their way from the banks of a beautiful lake, where their settlement has been formed. There were some eight or ten, led by a handsome young fellow with long black hair parted in front, and a dress of which I shall say nothing, further than that it was more scanty than graceful. Umbrella in hand, I charged down upon this savage phalanx, and was received by the chief with a shake of the hand; but as neither of us spoke the same language, our interview was necessarily a limited one.

We emerged from the forest after some hours walking and climbing, into a plain entirely surrounded by wooded hills, where I saw tea plantations and wild violets growing on all the banks. After plunging again into the forest, we came to the banks of the lake on its western side, about a mile from the southern extremity where the village of Thau-sia is situated. The lake is 2360 feet above the sea-level, and has its exit on the west side by a stream, a branch of which flows among the hills, and another branch along the route we followed next day on our way to Po-sia.

The banks of this lake,—the Dragon-nourishing Pool, as it is called by the Chinese,—are beautiful in the extreme, the rich foliage growing all round to the water's edge, with wooded hills on the eastern side, rising range upon range up into the clouds. These cleared off in the evening, and revealed the mountains wooded to the very summit, and the entire outline mirrored with remarkable distinctness on the unbroken surface of the water. I walked close to several points commanding a wide veiw, and was much charmed with the beauty and stillness of the scene, the latter broken only by the splash of the teal, the cry of some bird or monkey from the adjacent woods, or the shrill voice of the cow-herd driving home his buffalos to the village below.

Thau-sia is inhabited chiefly by Tsui-hoan, a tribe of savages of mild and harmless disposition, who live in houses of wood and mats thatched with grass. They seem exceedingly prolific, to judge from the number of children running about. They kept crowding about and shouting out *bok-su li lai* (pastor, you have come) giving me

brevet rank with Mr. Campbell, who I understand was the first foreigner to visit this part of the country, towards the end of 1873.

On a little islet about the middle of the lake there is a very comfortable Chinese farm, at which I put up during the time of my short stay. The family there seemed to be rather well off, and wished to purchase several of my belongings, such as my chronometer and pistol, for which, in their innocence they offered me eight dollars. One young lady fancied my signet-ring, which she appraised at one dollar, and appeared to be very much disappointed when I declined to trade.

It would be easy to measure the lake from a point I prospected, where a base line could be measured from two stations, to form angles to existing points at each end of the water. If I had possessed a sextant and the weather been clear, the sun might have been seen over the hills for morning sights, and, by looking along the water very low a natural horizon could be obtained for longitude, and meridian altitude could be similarly taken; but with an artificial horizon, the angle of the double meridian altitude would be too great for any sextant to measure. As I take it, the lake is about three miles long from north to south, and the average breadth may be given as fully a mile. On the occasion of my next visit, I hope to bring proper instruments for measurement, and determining the exact position of the lake;—items which cannot fail to be useful in helping to fill in our present rather unsatisfactory maps of Formosa.

Starting from Tsui-sia at 8 A.M. on the morning of the 20th, we entered the forest again, which proved to be even more wild and beautiful than that through which we had already passed. We had not gone far when we were joined by a party of Sek-hoan, armed with guns and long knives, and followed by a pack of hunting-dogs, whose continual barking and yelling made the woods ring for miles around us.

It was here also I met again the dreaded Bu-hoan, a large tribe of savages who occupy the mountain ranges to the east of Po-sia. The chief who led the party was a finely-made man; rather shy at first, but very friendly before we parted. With the hope of being able to visit Mount Morrison on a subsequent occasion, I tried to make some arrangement with him to act as guide, although, I fear, with little good result.

While walking along, I often halted and received two or three falls in the attempt to reach any attractive-looking plant, a circumstance which seemed all-potent for keeping up the spirit of merriment and good-will among our party. The falls were very trifling, and we felt all the better after a hearty laugh.

We came out of the forest after passing a small hamlet, having only some four or five houses and a pottery strangely constructed on

the side of a hill. A long tunnel about four feet high was built of brick up the side of the sloping ground, open at either end, and used for firing clay-made pots, the broken pieces of many of these being lying about. They were the large red earthen jars used by the Chinese for holding water and native "spirits." The fires were evidently lighted at the lower end of the tunnel, which was built against the side of the hill to secure a good draught of air.

We reached Po-sia early in the day and received quite an ovation from the Christian portion of the people, who had just concluded forenoon worship, and came streaming out from the chapel in the nearest village, to shake hands and offer the Formosa Christians' invariable salutation of *Peng-an, Peng-an,* the meaning of which is, "Peace be with you!"

Po-sia is a very large, well-watered and beautiful plain, inhabited almost exclusively by the Sek-hoan branch of the Chinese-speaking aborigines, among whom the missionaries appear to have met with more than ordinary success in their work. At the first village we came to, the native Christians have erected a spacious chapel with galleries. Au-gu-lan is the name of this village, and among its inhabitants I am informed, there are few if any cases, where the superstitions of idolatry have not been exchanged for the precious privileges of our holy religion. I was present at the afternoon service here on the day of my arrival, and saw a large, orderly congregation, with a good sprinkling of bright intelligent-looking children. Next day, I crossed the plain to Toa-lam, also a Christian village, and furnished with even a larger and better-finished chapel than the one I have now referred to. There is an interesting school at this place, and Beng-ho the teacher, with his assistant A-sin, might honestly say that their work is fairly prospering. We then visited Gu-khun-soa, the third of the Po-sia villages, where the people are being taught in the right way. Here I was met by a tall woman, who came forward and treated me with much thoughtful kindness during the time of my very short stay. She proved to be the wife of the resident native teacher, Thien-tsai. I ought to say, however, that at all the chapels, nothing could exceed the hospitality of these poor simple-minded people. We were always pressed to prolong our visit, and the whole village seemed to be put under contribution for fowls and eggs, and it was difficult to know how to deal with their determination to receive nothing in return. Of course, if one were staying among them for a few months, other arrangements for remuneration could be made, but meanwhile they would not hear of it from a passing traveller like myself. The following morning, being Tuesday, we were up by daybreak, and commenced the preparations for our journey out from Po-sia, by having a most refreshing

bath in the neighbouring stream. Nearly the whole village turned out, and convoyed us to the entrance of the forest through which our path lay. Before coming to this, we crossed a clear running stream, where I wished to reach the other side on the back of one of the water buffalos we had passed; but this was found to be impracticable, and one of my men had to render help. I did not much approve of this arrangement; and all the more after observing one little old woman of the party who waded through the streams sometimes up to the waist in water; and apparently treating the whole affair quite as a matter of course. The woods we soon entered were as thick as ever, and teeming with vegetable and insect life in all directions. I killed a beautiful bright green snake, which at first appeared to be a kind of *cobra capella* I had not seen before. When examined, however, what was taken for the flattened neck of the *cobra*, turned out to be the head of the snake, which was uncommonly large and depressed, and entirely destitute of poison fangs.

We arrived at Chow-e-tun at 6. 30, after the most severe day's walking we had hitherto done. There is a good large village there, and the entrance to the plain is bounded by high sandstone cliffs, the stratification of which is very distinctly marked. Further east, the lofty hills have a very jagged outline, owing to the dip of the strata, which is bold and serviceable as a convenient landmark. My men took me to a Chinese inn in Chow-e-tun, which looked so unpromising that I went out to search for better quarters. We were all supposed to sleep up a hen ladder in a kind of cock-loft with one end quite open to the weather. A group of people were smoking opium below, and the inevitable pig sent up a most unpleasant odour. After wandering about a little, I met a respectable-looking old man who asked me to put up at his house, which turned out to be a medicine shop. Our friend invited me to a similar loft over his shop, where some men were indulging in opium-smoking, and courteously asked me to join them. Bad as the accommodation was, I was glad to get some supper and resign myself to the solace of a delicious cigar; and soon after, to a refreshing, if somewhat insufficient, sleep. I was not sorry to make an early start next morning. We proceeded in a northerly course, and halted at noon for a short time in the village of Ta-beh-keh. The people were planting paddy over all the extensive plain we traversed, and our journey was pleasantly lightened while passing through the numerous hamlets and villages along the route. Away to the north-east and towering among the mountains of the western middle range, we could see the majestic cone of Mount Sylvia. It was about 5 o'clock, after another day's hard walking, that we reached the village of Toasia, where there is a large chapel and school-room, with several rooms

for the use of the native preacher and others. I passed the night there and met with much kindness from the people. The surrounding country is highly cultivated, and watered by a deep fast-flowing stream, which has been greatly utilized in flooding the fields along its course. I observed also several rude water-mills for stamping rice, and had just sufficient light to make a sketch of one outside the west gate of the village.

On the afternoon of the 24th I started for Lai-sia, a retired Christian village about twelve miles to the north of Toa-sia, and pleasantly situated in a wide mountain ravine, through the middle of which flows a narrow stream. Our way lay across a wide plain coverd over with boulders. Through this plain, from east to west, flow the Tai-kah and the Tai-an streams, both of them considerably increasing the difficulty of access to Lai-sia. I may remark that here too we passed several tea plantations and one large field of poppies, blue, white, red, and purple,—the latter production especially appearing to be in a thriving condition. Approaching Lai-sia, the high red sandstone cliffs on the east attract attention. On one side these have been washed down,—leaving the sides still indented,—by the heavy summer rains. On the sheltered part of the summit, I observed what appeared to be some kind of pine tree growing in abundance. The village itself is beautifully situated about the middle of a narrow plain, and within a few yards of the stream just mentioned. It is quite secluded; in fact, entirely shut in from view by the surrounding hills. It contains a neat little chapel, and I understand that all the people are professing, and not a few of them truly, Christian people. I was also told that the place had become too small for their subsistence, that they were being greatly annoyed by the savages in the neighbouring mountains, and that they were thinking of removing altogether to find a home in Po-sia. It may be added, that one of my burden-bearers was the elder and the other a deacon of the church in Lai-sia. Ket-pau, the latter, was a cheerful willing fellow, and I found him exceedingly useful and attentive. A-ta-oai was a desponding kind of man but a good walker. They both had families in Lai-sia; and, for their sakes I was sorry I could remain so short a time there before proceeding northward. I had caught a cold somehow, to which was added a slight touch of fever, and was anxious to get on. So on the 25th about 9 A.M. the people bade me a hearty farewell, and we set out from Lai-sia for Tam-sui, one of the northern consular ports of the island, from which I hoped to find a steamer to carry me back to the main-land. Our way lay over the high cliffs to the left, and continued due north along a magnificent table-land, whose tea-growing capabilities would well repay a large expenditure. At some parts we went over undulating hills cleared of forest, with many burnt stumps of camphor trees lying about,

and around which the newly-springing bracken was replacing the burnt herbage of the forest. There was a pleasant breeze in our faces over these downs, and we made good progress, passing through a fine valley which brought us to the large village or town of Ba-li-keh. There I purchased a leopard-skin, exposed for sale in one of the shops. I may say, that this town is inhabited almost exclusively by Hakkas, a race of Chinamen from, I suppose, some part of the Canton province. Their women do not bind the feet, and they all seem to be a most sharp and energetic people. It was nearly dark, when,—tired and with blistered feet,—we halted for the night at the chapel in Sin-kang.

Here, it should be remarked, I had already passed over the northern limit of that wide region, in which the work is carried on by missionaries from the Presbyterian Church in England. Lai-sia is the remotest of their stations to the north, while Sin-kang is the southernmost of a large group connected with the only other Protestant mission in the island; that, namely from the Canadian Presbyterian Church. I understand that Dr. Maxwell was the pioneer missionary to Formosa. He,—strengthened by the temporary assistance of the Rev. Carstairs Douglas of Amoy,—commenced the work during the summer of 1865; while, at the beginning of 1872, the Rev. G. L. Mackay opened the mission in north Formosa.

To return, however, I found the chapel at Sin-kang to be a very comfortable one, and the young native preacher to be full both of courtesy and kindness. To my surprise, he sent up some capital fresh fish for dinner, and it turned out that we were much nearer to the sea than I supposed. In walking about I noticed rather a good diagram of the solar system on the chapel wall, together with maps of the world and large sol-fa diagrams for teaching hymn tunes; so that variety would seem to be an element in the teaching supplied to this people.

The weather had now become rather thick, and I had not observed our close approach to the coast. It was after a walk of a few miles from Sin-kang, mostly over some loose sand hills, and in the face of a driving rain which wet us all through, we arrived at a part of the coast where a small river enters the sea. There was also a bar with a small fleet of junks anchored inside. After waiting at a cook-shop till the rain stopped, we were ferried across and came to a place of some importance, where I obtained a chair to the walled city of Tek-chham, being wet through and very foot-sore. We arrived at the city about 6 o'clock and went to an inn, superior to any I had yet seen. It had rained all the afternoon, and the clouds still looked very black and threatening; so, as we were now on the mandarin road, I determined to hire the chair on to Tam-sui.

Next morning, it rained incessantly, and I could neither see the

country nor stir out of my chair. During the forenoon we crossed a river in a ferry-boat fastened to a rattan rope which must have been 60 yards long without a splice. From this, the road lay over low ranges of downs, having the valleys cultivated with turnips, potatoes and rice, till we reached the large market-town of Tiong-lek at 4 P.M.

On the 28th, the weather being fine, I walked the first stage; but, as the ground was very slippery, we made slow progress. About noon, I was surprised to see in the distance some foreign hongs with white verandahs; and on nearer approach, came upon the Tam-sui river with the foreign settlement of Toa-tiu-tia on the opposite bank, to which we crossed in a ferry-boat.

I had a letter of introduction from Mr. Campbell to the Rev. G. Mackay, but proceeding to one of the hongs to make enquiries, received a friendly invitation from an Amoy acquaintance to put up with him till the steamer arrived; and meanwhile enquiries would be made for the whereabouts of the *bok-su*, whom we found—that afternoon arrived—in the chapel at Toa-tiu-tia, and very busy mounting diagrams for the instruction of his people;—an earnest and well-informed good man, whose work is telling throughout the region. He came to breakfast with us next day, and we profited much by his conversation and just views of the people among whom I had travelled.

I considered my journey now at an end, and have little to add to these hastily written notes. A great deal might be said about quite a host of subjects; such as tea and sugar growing,—the steady increase in the importation of opium to Formosa,—the working of coal on European principles, which will soon be commenced in the north,—the strong and somewhat successful efforts now being made by the Chinese authorities to open up the eastern side of the island,—and the very hopeful state of the two missions, whose network of stations are found over so wide an area. On the last mentioned of these I would only remark, that the entire field of missionary labour there contrasted most favourably with others I had seen in South Africa. The evident intelligence and earnestness of the people, their devotion, as seen by the erection of spacious chapels and attendance at service, and the close friendship existing among the converts;—all this too, in the midst of much proverty and occasional persecution, is very interesting and remarkable, and surely augurs well for the future of this work. To others however, I leave the satisfactory treatment of this and all the remaining subjects. The merest glimpse was given me of the country and people during my short journey, and my few notes will serve their purpose, should some more competent observer be induced to take his spring or autumn ramble through the magnificent scenery and among the kind friends of the "Beautiful Island."

MOHAMMEDAN AND CHRISTIAN EVIDENCES.

By Rev. Timothy Richard.

MOHAMMEDAN students got a holiday on *Ching-ming* day (April 5), and instead of spending it elsewhere, half a dozen of them came with their tutor (or priest) to have a chat with me.

The tutor asked me what were the proofs that Jesus Christ was sent of God. I mentioned those which our Lord spoke of to John's disciples;—such as the healing of the sick, the raising of the dead, etc. "Yes" he said, with an air of conscious superiority but not of conceit, "you are perfectly right;—and Mohammed," he proceeded, "spoke the moment he was born;—healed his nurse, and the lame donkey on which she rode, when he was a babe;—and was carried away by a whirl-wind from among his playfellows to a high mountain, where his inner man was taken out, washed in pure water (even his veins and arteries) and replaced again by angels. During great drought, wherever he drove his flock of sheep, pasture and water abounded. When he left his hermitage in the mountain, and went forth to preach as the sent of God, a potsherd cried out,—'Behold the messenger of God.' To convince the Jews, he divided and reunited the moon." Then followed a long account of Tsai-tai, whom,—to comfort his weeping mother,—Mohammed got restored from heaven in answer to prayer; and the list of proofs was closed by reference to fulfilled prophecies. He did not mention what is considered by some the greatest of all,—the Koran itself.

After listening patiently to a detailed account of each of the above proofs, I waived the question of miracles, for I saw that with *him* it would only end in worse than useless wrangling; so I asked him what did Mohammed come to do? He answered,—"To save from hell." By what means? "They are five:—sincerity, worship (of one God), charity, fasting, and turning towards Mecca in worship" Then I said—if men do these things, though they be not Mohammedans they must be saved. "Yes" was the reply. Then, in a moment,—feeling he had admitted the salvability of too many religionists, and that in the presence of his disciples too,—he added, that there were other important truths which must not be neglected, as they are likewise the commands of God.

I replied, "Of course;" but added, "when a man is dying of hunger, the question is not whether the food is to be eaten in the kitchen or in the dining-room, in Chinese or foreign fashion, alone or in company. Food is the one thing needful; all the rest are minor points. So in religion 'What must one do to be saved?' is the question of

questions. Rites and ceremonies are mere accompaniments." "Quite right, quite right," was heard from two or three of the students.

The tutor now changed the subject, and said that Mohammed's soul was the first created;—that the souls of the prophets were created from his;—that those of good men were created from those of the prophets;—those of wicked men from good men's;—those of devils from wicked men, etc.,—that although born last, Mohammed was the greatest of prophets;—that God has given him all power over everything in heaven and earth;—that Christ shall come again and punish all the enemies of Islamism, thus vindicating the faith of Mohammed.

I asked him if the Law, Prophets (Psalms), and Gospel as well as the Koran came from heaven. He said "Yes." Then I said,—"The gospels say, that Christ was not created at all;—that *he* was before all men;—that all power in heaven and earth is *his*;—and that when he shall come again, every knee shall bow to *him*. Which book from heaven are we to believe in?" He answered well:—"The last, because when the prophets came, the law was no more in force; when the gospel came, it superseded both law and prophets; when the Koran came it superseded the three." I then said,—"Since it is so, there is progress in revelation. After men had learned the elements of religion, more advanced truths were revealed." "Yes that is my meaning," was his remark. Whereupon I added,—"The gospel enforced the spirituality of rites and ceremonies, as it was there their importance lay; it put away sacrifices and offered forgiveness through the death of Christ our ransom, because he is 'the Lamb of God which taketh away the sin of the world.'" "What new truths does the Koran teach?" I inquired. He did not answer;—he was thinking. After a moment's silence I proceeded, saying,—"Mohammed preached to the Arabs, and taught a far purer religion than they had; and as his religion proved a blessing to them, so is his religion a blessing to all idolaters who embrace it to this day; but as regards the worship of one God, and the observance of rites and ceremonies, the teaching of the Koran has nothing new for the Jews, and it lacks that spirituality and infinite love which pervade the gospel."

Not finding advanced truths revealed in the Koran, he asked me if I knew how many heights of heaven there were. I answered "No." He asked me again if I knew how many depths of hells there were. I was ignorant on this also. He then explained that the earth is enveloped all round with several layers of hells, and that beyond these there are several stories of heavens enveloping them; hence men from every part of the globe must first cross hell before they can get into heaven. He was going to speak of the bridge which crosses hell, when we were interrupted by other visitors, and he and his pupils went away.

On thinking over other topics, on which the tutor touched incidentally, two attracted my special attention. One is a stain,—the other a credit to their religion. I mean *revenge* and *charity*. They practice fasting, not merely on account of sin, but in order to know to some extent by experience, what the sufferings of the poor are. Hence a Mohammedan beggar is seldom met with (I speak of Shantung). Certainly the collection made by St. Paul in Europe and elswhere for the poor in Judea, the community of goods among the early Christians, and the forbidding of heaping up riches by the Nestorians who reached China, deserve attention; and whatever there is in Mohammedanism, to remind us of neglected duty, is a message of God to us. On the other hand, in relating the battle at which the above-mentioned Tsai-tai fell, it was evident, as it is throughout the whole of the Saracenic wars, especially the Persian, that the Mohammedan conscience does not know that revenge is sin. To those who are able to appreciate the last six verses of the 5th chapter of Matthew, and that prayer of infinite love breathed by our blessed Saviour, under circumstances of aggravated agony, "Father forgive them, for they know not what they do," it will appear that Mohammedan moralists have something yet to learn. Meanwhile *our* labours must abundantly exhibit this love, whilst we pray God that their minds may be speedily enlightened, to see the purpose of each revelation; that they may trust in Christ, and not in sacrifices for salvation; and that the time may be hastened when they and all the earth shall practice love, even to those by whom they are hated.

CHEFOO.

"HE SAVED OTHERS; HIMSELF HE CANNOT SAVE."

Even so! the falsehood of that sneer
Tells the true story of Thy days;
And wagging head and scornful lip,
Add to Thy praise.

Thy Name is *Jesus;* and Thy work
On grassy hill or solid wave,
In city's roar or tempest's shock,
Was still to *save.*

The blind who touched by Thy dear hand
Saw the sweet light of Palestine,
Whose eyes that better sunshine blessed
Thy smile Divine;

The lame who at Thy word restored,
Followed Thy steps with bounding feet,
Or sped through lily-sprinkled fields,
Thy smile to greet;—

(In vain to save from saving power,
Their victims' souls the devils bind;
The maniac sits at Thy dear feet,
In his right mind.

Hades and death appalléd shake
At that loud voice so strong to save;
Lazarus is waking from his sleep,
And leaves his grave.

Even now the lustre of Thy power
Streams on the robber by Thy side;
He turns to bless his Saviour King
The Crucified.)—

The blind, the lame, the fainting crowds,
The mourners round the fresh-closed grave,
Satan and death itself cry out,
That Thou can'st *save.*

'Tis this same death that waits to-day
Beneath Thy cross; bid him begone,
Let loose the nails; speak but the word,
And it is done!

Bound are Thy hands to yonder tree?
But angel legions hover near;
Sweep down and bear your Lord aloft,
A conqueror!

He *will* not, *cannot*; He is tied
By that sweet promise which He gave;
He cannot lie, and so "Himself
He cannot save."

Stiff are His limbs who healed the lame,
Closed are His eyes who cured the blind;
The Lord of Life in Death's still sleep
The grave-clothes bind.

Awhile He sleeps, and then the grave
Holds Him no longer; He is gone
Beyond the reach of evil men
To His high throne.

And now in vengeance on His foes,
Come fire and brimstone from above?
Nay, for the Lord of glory lives
The God of Love.

He is exalted to that Throne,
After His Passion, Cross, and Grave,
To bless, to welcome;—as of old
"Mighty to save"

A. E. M.

Correspondence.

Chinese Astronomy.

MR. EDITOR.—

The extraordinary calculations of the astronomer Schlegel, as given in your book-review, melt into nothing when the matter is looked into.

In the *T'ung kien* (通鑑) the question of the difference between the position of the sun in Yau's time, and in the Sung dynasty is clearly stated, and superficially explained. The summing up is as follows:—"In Yau's time, the star of mid-spring was *Niau* (鳥) [in *Hydra*], south of *Leo*; in the Sung dynasty, it was in the 21st degree of *Tung-tsing* (東井) [in *Gemini*]. The mid-summer star of Yau was *Hwo* (火) [in *Scorpio*];—of the Sung, was *K'ang* (亢) [in *Virgo*]. The mid-autumn star of Yau was *Heu* (虛) [in *Aquarius*];—of the Sung, in the 11th degree of *Tou* (斗) [in *Sagittarius*]. The mid-winter star of Yau was *Mau* (昴) [*Pleiades*];—of the Sung, in the 1st degree of *Pi* (壁) [in *Pegasus*]. Yau was separated from the Sung dynasty over three thousand five hundred years, and the stars of his calendar had moved more than forty degrees."

It is obvious that the scholars of the Sung regarded as the star of the season, that which was on the meridian at 6 o'clock in the evening, and understood the language of Yau in the same way. In fact one has but to open works of a popular character on astronomy in English, to find the same thing. The constellation of such and such a month is that which is on the meridian in the early evening. Any one who will apply this rule to the statements of the *Shu king*, will find the correspondence to be perfect. But we must demur to the reckoning at the end of the quotation just made. Knowing from other sources the rate of precession of the equinoxes, we cannot reckon the forty odd degrees as indicating much more than three-thousand years. So that Yau's statements correspond to the status of the heavens about 2000 B. C. The stars mentioned now reach the meridian two hours later, *i. e.* about 8 P. M. at their respective seasons.

Very truly yours,

JASPER J. MCILVAINE.

The term for "God."

DEAR MR. EDITOR:—

The last *Recorder* (January-February), contains some interesting correspondence, on the question of the "Terms." I have not been long enough in China to entitle me to a hearing, even if I were able to discuss the question on its merits; but as one who is seeking light, I would ask, as a favor, of those older missionaries, who feel called upon to revive the discussion, that with all their eloquent logic, they would give us facts simple and unqualified. The letter of Carstairs Douglas professes in an eminent degree, to deal with facts; yet in reading that letter, one cannot but notice the vagueness and generality with which alleged facts are stated.

I confess, the impression that Dr. Douglas was a little crafty, grew stronger the farther I read in the letter; so much so, that when I came to his citations of Dr. Williams, I almost involuntarily reached for the dictionary, and turned up the word *Shin*; concerning which Dr. Douglas says:—"He (Williams) actually gives the translation "spirit" to about one half of the examples adduced in his great *Dictionary*." Of course Dr. Douglas means "spirit" in the sense under discussion, otherwise the remark has no force whatever.

I found that, of the thirty-seven examples given under the word *Shin* (神), in only eight is it translated "spirit," in the sense under discussion, and in one of these it is rendered first by "god," and then "spirit." In twelve examples it is translated "god," "gods," or "divine;" and in the remaining examples it is variously translated by meanings accidental or poetic, which can have no weight in deciding the general use of the term.

We see therefore, that when Dr. Douglas says "about one half," he means to say "less than one fourth;" and if the other "great" and "remarkable" facts, cited by Dr. Douglas, are to be accepted with a corresponding discount of fifty per centum, it will materially affect the sum total of what is proved.

Having discovered such a glaring discrepancy of statement in this instance, you will not wonder, Mr. Editor, if I receive Dr. Douglas' other statements with, at least, some degree of mental reservation. What we younger missionaries want, to enable us to decide this great question, are facts and fairness from all parties. No good cause has anything to fear from being treated in this manner; and Dr. Douglas may rest assured, that "the Lord of the harvest" will use truth, sincerely stated,—but not misrepresentation,—in the settlement of that "which so vitally affects the cause of His work in China."

D. N. LYON.

HANGCHOW, *March 14th*, 1876.

On the Term for "God."

DEAR SIR.—

It may seem presumption for one who has *not* been in the field four years, to write even a line upon this question, which has commanded the attention of the ablest minds for thirty years; but most that has been written in this journal has been by those who have been

the advocates of the respective terms; and perhaps there might be presented a *side view* which many of the younger missionaries like myself take.

The only reason that in preaching I use one term more than another is, that in the first phrase-book put into my hands, *it* was put down as *the* translation of God. A few months afterwards, I heard there was another term used by some missionaries. I have read all I could obtain upon the subject, especially the discussions in the *Recorder;* but so far from being able to decide upon the merits of the two terms, all that has been said has only "taken me out to sea and left me there."

If the vote were taken in the conference, I would ask to be excused, because I could not vote intelligently. As our mission is one of the youngest of the sisterhood, there was no 老矩規 (old usage) to plead. I have asked my teacher. Says he, "O! the term you use is just the thing." My brother in the next chapel, who uses a different term, asks his; and is told, "O! there is but one name to express the Great God of Heaven." The fact is, that the idea of the "one God" had never occurred to either of these teachers; but when that truth was presented, the proposition seemed self-evident, and they in their minds adopted the term used by their instructors.

There are two reasons which prevent me from deciding which term is preferable:—

1. It is a question upon which the wisest, most experienced and most devoted missionaries have taken sides. Can then a beginner in the language deliver an opinion *ex cathedra?*

2. A large number of the best missionaries I have met, now labouring in the field, are undecided upon the question and use both terms.

Again, the question is not one of doctrine;—it is not "What is truth?" All hold it is a question of *words.*

The Saviour has given us a general rule to test such questions. "The tree is known by its fruits." Now all who use 神 *Shin* hold,—that in the use of this term the native Christians worship the true and living God, notwithstanding its indefiniteness. Those who use 上帝 *Shang-te,*—that it may be "freed from all idolatrous and pantheistic ideas;" and that according to the "experience of many flourishing native churches," it is fully fit to express the one, living, personal God." Where then is the practical value of the question?

Many of the arguments used on both sides are open to criticism, —especially in that they often prove too much; but perhaps the wisest and clearest statement of the question that has appeared, was made by Dr. Kerr in the last number of this journal. His propositions are all fairly and ably set forth. But it is to two of his conclusions attention is called.

1. "If each party will courteously admit the term of the other, then the discussion will come to an end." But this does not satisfy. To take an illustration of recent date. Dr. Schereschewsky's Mandarin Old Testament was issued from the Peking press with 天主 *T'een-choo.* Sent to the Shanghai press, they had a teacher to go over it, strike out 天主 *T'een-choo,* and insert 神 *Shin.* I suppose it is also being issued elsewhere with 上帝 *Shang-te;*—no other alteration. How long must this state of things continue? It makes little difference

to a large proportion of the missionaries in the empire which edition they use. To secure unanimity, one term must be fixed upon for the written version, whatever may be used in speaking. Bishop Burdon last year made the key-note of a short article, *tolerate tolerate*. Dr. Kerr uses the only word which can settle the question, when he says, "The only question among Christian brethren should be,—which party shall be allowed to *yield* its preferences in the cause of harmony?" Is not this a favourable time for one party or the other to *yield?* There is no room for compromise. It is either the one term or the other. If one party rejoiced in the triumph of their views, the other would enjoy the Saviour's benediction of "Blessed."

2. "The opposition of a small minority would vitiate" a final "settlement;" and it cannot be unanimous; because "on both sides" there "are men committed to the term they consider best;" and "it is too much to expect of them to surrender their convictions," and "the habit of years cannot be easily changed." But though this is true, yet the "minority" would mostly be of the older missionaries, and we all know the proverb 世上新人換舊人;* and all future arrivals would probably naturally acquiesce in the "settlement." I am intensely interested in the question, but only to see it *settled*. I have asked the opinions of quite a number of missionaries, and heard it of others; and would make a statement which I believe to be true, though I have not sufficient data to state it positively as a fact; and it is this, that of the forty missionaries in the contiguous cities of central China, though many may have their preferences for respective terms, not more than six (certainly not ten) take such decided views as to become "partisans." Perhaps in the *indecision* of such a large number, there is a near approach to unanimity. Let the vote in the conference stand forty-five to fifty-five, and half of the minority would probably go with the majority, and so it would stand twenty or twenty-five to seventy-five or eighty.

For one, I would rather commit it finally to the committee of six, and let all abide their decision. If two on either side would agree to *yield*, (and adopt the other term;—for we could scarcely hope for perfect unanimity), then let all consider the question for ever settled. A month spent by this able committee in session, with their books and their teachers, would be time well spent, if a final result could be secured; and were the time known, special prayer might be offered throughout the empire, that God's Spirit might Himself decide.

Very truly.

Soochow, *April, 1st*, 1876. HAMPDEN C. DUBOSE.

Hangchow Missionary Association.

DEAR SIR.—

At the monthly meeting of our Missionary Association last Tuesday, our subject was the tract called "A Dissuasive from Opium"—勸解鴉片論

After the usual criticisms upon our friend the translator's performance, we discussed the tract, and came to the following resolution:—

* "In the world, old men are replaced by new."

"That the singular inaccuracy 'of the numerical statistics' and the preponderating weight given to political arguments as compared with moral ones, renders it desirable that so important a tract should be revised as soon as possible."

I send you these few lines,—for insertion in the *Recorder* if you have space to spare,—in the hope that they may meet the eye of the excellent author of our tract, and that he may find time to correct the clerical (?) error; and, if he does not think our other remarks quite unreasonable, modify somewhat the balance of argument, so as to give a little more weight to the moral aspect of the question.

The numerical error, on leaf 2, must I think have originated in a hurriedly written character misread at the press, and then copied through inadvertence in successive editions of the tract.

The importations of opium during five periods of time are stated at so many myriads (*wan*) of boxes during each. These are then added up; and the sum, which amounts *in fact* to one *hundred* odd myriads of boxes, is stated at "not less than *a myriad* of myriads of boxes!"

This astonishing result is then duly multiplied by 500, the number of taels approximately representing the value of each box; and we are told that in the given period, some *five hundred myriad of myriads* of taels have been withdrawn from China in exchange for the opium; that is to say, that some *five thousand* millions of taels have been withdrawn, instead of some *fifty* odd millions, which,—accepting the author's statistical details,—is the real sum.

With regard to the *political* argument, eagerly as it is, no doubt, canvassed by patriotic Chinamen, I gather that they are not likely to be well pleased with a phrase used by our author. He says "Treasure being steadily abstracted at this rate, *I am at a loss to know how China can still prolong its existence as a state.*"

An old scholar remarked to me to-day, that whatever *we* might think of it, his people would not thank the writer for so disagreeable an omen.

The medical brother who read the translation, made a suggestion, based on his experience in our Opium hospital; namely, that it would be well if the facility of cure were not stated quite so unreservedly; and in particular he thought it well, that all should be warned that a good deal of *malaise* is inevitable at a particular stage of the treatment.

The *Form of Prayer* with which the tract closes, seemed to us all admirable. I for one should be glad if our native Christian brethren would give some study to such forms of prayer, with a view to the modification of the off-hand and familiar style in which too often they address their prayers to Almighty God.

I am, dear Sir,

Yours faithfully,

HANGCHOW, *April 6th.* GEORGE E. MOULE.

Some General Principles for guidance in translating the S. S. Terms for "God."

MR. EDITOR.—

It has occurred to my mind, that a most valuable light,—indeed a conclusive one,—would be shed upon the *Shin* and *Shang-te* controversy,

could the history of all the S. S. translations,—as conducted in the various mission fields of the world, or under other circumstances, from the first,—be collated and interrogated, with a view to getting at the general principles or laws, which have actually determined the selection of words to designate the Supreme Being.

My own impression is, that such a wide and thorough examination would reveal the existence and operation,—whether recognized and intelligently consented to or not,—of, at least, one very important,—because, common or general,—law; viz. THAT, FROM THE LXX VERSION DOWN THROUGH THE WHOLE RANGE OF TRANSLATIONS, IN EVERY COUNTRY AND AGE IN WHICH THEY HAVE BEEN MADE, THE ORIGINAL HEBREW TERM FOR GOD,—THE OCCASION OF ALL SUBSEQUENT SCRIPTURAL ONES,—HAS NEVER BEEN TRANSLATED AT ALL, if we mean by "translate," what is usually meant;—to wit, a transfer of idea from one idiom to another.

To begin with the θεος of the LXX, the first version;—it can certainly be claimed, not only that it is no equivalent of אלהים or אל, or approximation to an equivalent,—but that it clearly does not pretend to be. In other words, it is not a translation; it does not represent the same idea or thought that the original contains, but quite a different one. It expresses another and distinct aspect of the same Supreme Being, as viewed from a new stand-point.

The same remarks are true of the word "God," the term adopted by another great theistic branch of the human family. It is neither a translation of θεος, nor of אלהים; but a fresh and characteristic term, applied it is true, to the same object, but as regarded from yet another stand-point.

Thus, I am persuaded, that the whole catalogue of names for the Supreme Being, employed by distinct races, when brought into the light of the Christian revelation,—or even before such introduction,—would disclose the same *remarkable fact, viz. that these names are neither mutual equivalents, nor translations of the Hebrew ground term, —but analogues:* that is to say, each particular national or family term embodies the contents of the religious consciousness of God, in a phase determined by the history and circumstances of every case; and as these are altogether different and *sui generis*, the names designating the Deity are accordingly various.

It therefore follows, that no such designation,—not even the original one,—is more than a partial exponent of a full-orbed conception of Jehovah; and first,—it is a possible event, that, when all the tribes of the earth shall have been Christianized, and have settled their theistic nomenclature, it will be found that a combination of their terms, will present as full and adequate a conception of the Most High, as is possible to the human understanding; a reproduction, in short, of that famous, almost inspired utterance of the Westminister Assembly, "God is a Spirit, infinite, eternal, and unchangeable, in his being, wisdom, power, holiness, justice, goodness, and truth." Although we speak,—and correctly,—of that utterance, as a *definition* of God as a *Being*, no one would undertake to say that it is a *translation* of the *word* "God," etymologically considered; or of any other term in use

among Christian communities, to designate Him as the only and supreme object of the religious sentiment.

I suspect, secondly,—that another general principle, which such an induction as I have hinted at would reveal, is this: that the analogues severally adopted by different branches of the race, have alike been applied to a basis of knowledge, greater or less in degree, concerning the Most High, held in common by all mankind. That such knowledge, in some measure, universally exists among the children of men, is both clearly asserted in the Holy Scriptures, and confirmed by observation wherever opportunity is afforded. The Holy Ghost also teaches us that this knowledge, in its essential elements, is an integral part of man's spiritual constitution, "written in their hearts." (Romans ii. 15.) Now, this modicum of knowledge, however defective or distorted, is the basis to which theistic terminology would seem to have been always applied; and in each case, as already intimated, the term adopted is the vehicle of that modicum in the special phase determined by circumstances.

Therefore, thirdly,—it would seem to be implied, as another general principle of procedure, that *some suitable term* exists in the language of every nation, for adoption by missionaries as the analogue peculiar to that nation; the term, in fine, already in use among them, before the advent of the missionary, and declarative of that religious knowledge which they possess, and in the particular phase which it presents to their view;—in other words, declarative of the Supreme Being.

Finally, it must, again, be true of every case, from θεος throughout, that the analogue adopted must be eliminated from its false contents on the one hand, and on the other, corrected and extended by filling it with the contents of Revelation. It constitutes in fact, only a convenient centre or point of departure, around which pertinent truth may cluster. And, so, Dr. Kerr, in his recent letter,—although too sweeping and absolute in his statement of it,—is on the track of a great truth when he says, "that it is a matter of *entire indifference* which term is used; &c." Still, although any, even the best national term for God,—if a comparison can be instituted at all,—must be purged of what is false and ingrafted with what is true; and, although it is, possibly true, again, that any word whatever could be adopted in any given case, as the vehicle of the religious sentiment, and the human mind accustomed to its use, still there are congruities and proprieties which ought not to be violated, and in view of which the *true analogue for China becomes a matter of the gravest scientific and theological moment.*

What is the course which the missionaries propose to adopt? Do they intend to fall in with what both *a priori* considerations, and a partial induction of facts, seem to vindicate as the general law of translation *in re?* or do they propose to translate in the strict sense of the term? If the latter, what do they propose to translate?—the original term in the Hebrew Scriptures?—or its first analogue, as used in the Greek Scriptures?—or still another analogue, as used in the English Bible? that is,—will they translate אלהים, or θεος, or "God?" or what?

If translation be preferred to the selection of an analogue from already extant terminology, the proper course would seem to be, either

to translate the original term אלהים, used by the Holy Ghost, and employ it throughout the Scriptures, or to translate אלהים for the Old Testament and θεος for the New, inasmuch as the Spirit of Truth endorsed the latter by using it also, and so, perhaps, putting it on a par with the original term. (And just here the interesting query suggests itself, whether these terms do not reflect most strikingly the germs of the dispensations to which they respectively belong, the one being more material, the other more spiritual in its import?)

There seem, then, in this matter, to be two courses open to the missionaries;—the one, apparently, normal; the other, perhaps, abnormal;—the one in keeping with what seems to be traditional practice; the other with no obvious historical precedent. This paper, which is intended to be simply suggestive, and not dogmatic, *assumes*, at least, the above to be the actual alternative and situation.

Assuming, again, that the missionaries have hitherto, in fact, whether intentionally or not, adopted the former alternative; and assuming, further, that they will continue to do so in future, the *status quæstionis* reduces itself to this single inquiry:—*What is that analogue for China, —in keeping with those of other races, and significant to the popular mind, of the Supreme Being,—which may be safely adopted as one that will command national recognition and respect, and serve as a nucleus for the crystalization of the conception of God revealed in the Christian Scriptures?*

That there is such a term, there can, in the light of history, hardly be a reasonable doubt. It must not be forgotten that "the elements of the world," the fundamental facts of theistic truth, were, from the beginning, the common heritage of the races, and not the exclusive property of any one people; and, as we have seen, this universal knowledge of God implies a term to express that knowledge; a law which must, therefore, hold good for China. It is no matter how perverted that term may have become, how degraded from its original import, how modified, or even how,—which is possible,—exchanged or interchanged.

It is certainly conceivable, that there might be two or even more words, expressive of Deity in different aspects. It is certainly so in the Bible, any one of whose descriptive epithets might be constantly, and even exclusively, used to denote the Most High; and, yet, as there is among them one term which was the earliest, and so, most venerable and most used,—so in the case of China, there is, probably, a corresponding state of things. The fluctuations and abuses to which the analogue for China may have been exposed, are only accidents, not touching the essence of the question. Such analogue can be REDEEMED, just like θεος was,—or אלהים itself, for that matter.

In arriving at a just conclusion upon this subject, all accidents must be disregarded. And here arises the query, What returns into the category of "accidents?" The query applies, for example, to secondary and "generic" uses. Admitting that θεος and אלהים are "generic," in the sense that they are used to denote a whole class of objects to which religious sentiment and worship are directed,—how far shall this fact control the selection of a term in Chinese?

Then, again, the early coexistence of two terms in Hebrew denoting the same Being, one generic and applied to false gods, the other most august, particular and individual (יהוה), and never applied, save to the true God; and yet, the former, notwithstanding its degrading and secondary uses, employed commonly, while the latter is only used exceptionally;—what force should be allowed to these facts? Could a corresponding combined, and relatively similar use be made of *Shin* and *Shang-te*, so that both terms should appear in our Chinese S. S. much as אלהים and יהוה in the one Testament, and Θεος and Κυριος in the other?

Confining my remarks and queries to that limb of the terminological controversy that relates to *Shin* and *Shang-te*, I beg leave to conclude this communication, by appending an extract from a most valuable article in the last number of the *Princeton Review*, from the pen of one who is a member of the Biblical Revision Committee, and probably the most exact and finished Hebraist of America, the Rev. Wm. Henry Green, D.D. of Princeton, N. J.—U. S. A:—

"Words of one language cannot be exchanged for those of another by a fixed law of valuation, as foreign coins can be converted into our native currency. Words are the representatives of mental conceptions, or mental states; and are liable to the same variety of signification as those conceptions and states themselves. The Hebrew language represents the mind of the people that spoke it. It embodies their conceptions of the various objects of thought and knowledge, and of their mutual relations. And just as certainly as there are diversities in national character and national life, in the range of objects which address themselves to each people's observation or reflection, or in the aspects under which these present themselves, just so surely must their respective languages be incommensurable. The style of thought and mode of conception belonging to any one people must differ from that of every other, and this difference will be reflected in every individual element of their several languages. As a rule, those words which most nearly approximate each other in different languages, are not after all exact equivalents. They do not cover precisely the same tract of thought or extent of signification; or by reason of derivation or usage, or some special association, one wears a complexion differing more or less from the other. Take one of the simplest of all illustrations, the term employed to denote the Supreme Being. The Hebrew *El* or *Elohim*, and the Greek Θεός are alike rendered by *God* in English; but they suggest very different conceptions. *El* is the mighty One; it points to the Divine Omnipotence. *Elohim* is the adorable One; or, as is indicated by the plural form, the one who consentrates in himself all adorable perfections. The God of the Hebrews is a God of might, and one that is to be feared. Θεός like Ζεύς, and the Latin *Deus*, is from the same root with the Latin *dies*, day, and primarily describes the brightness of the firmament. It belongs to the worship of nature; it is a deification of the brilliant sky. And, besides, as the language of a pagan people it is infected with polytheism. It means not God, but a god— one of many deities, of many similar personifications of natural objects. This very word is indeed used of the Most High in the Greek Scriptures,

but in a new and exalted sense; it had first been purged of its old associations of nature-worship and polytheism, and transfused with Jewish thought by Hellenistic use. Its materialistic is exchanged for a spiritual meaning, as is the case in so many New Testament words, so that when the apostle declares ὁ Θεὸς φῶς ἐστι, 'God is light,' no one thinks of the glowing sky, but only of the splendor of his moral perfections. And our word 'God' is of a different meaning still. It is a simple offspring of Christian ideas, radically connected with 'good,' and indicating at once his benevolence and his moral purity."

JOHN S. ROBERTS.

SHANGHAI, *April 10th*, 1876.

Opening of a new Mission Station.

DEAR SIR.—

Your readers may be pleased to learn, that the American Methodist Episcopal Mission at Kiukiang have at length succeeded in opening a chapel in the town of Shui-chang. Though the place is within twenty-five miles of the treaty port, the establishment of a mission there has been attended with great difficulty, through the opposition and downright hostility of the people. The first attempt was made by the Rev. H. H. Hall, in the spring of 1873; but almost as soon as the chapel was opened, a mob collected, drove away the assistants, destroyed or carried off the furniture and books, and seriously threatened the missionary. Another attempt was made in November of the following year; but the missionaries and their assistants were again driven away by the infuriated rabble, incited by two or three of the literary gentry of the place. Application was made to the American vice-consul at Kiukiang, who entered into negotiations with the Taotai, but had only a few weeks of fruitless correspondence for his pains. The consul at Hankow was then appealed to, and took up the case with praiseworthy energy and resolution; but as the Taotai still refused to come to terms, the matter was finally referred for adjustment to the minister at Peking, and the Tsung-li yamen. After months of protracted negotiations, the affair was at last settled to the complete satisfaction of the missionaries. Two hundred dollars and upwards were paid over as indemnity for the losses sustained, and the same premises granted for a chapel site which had been obtained on the two previous occasions. Yet, by unavoidable delays, the missionaries failed to secure actual possession of the place until the 1st of April. Now a chapel has at length been opened for the *third* time, and the missionaries have visited the town twice; being received with marked courtesy by both magistrate and people. During a stay of some days at the place, no hostility was manifested from any quarter, and the people listened respectfully and attentively to the preaching of the gospel. Through the grace of God, we doubt not that favorable impressions will be made on their hearts, and that a native church will eventually spring up, in the midst of a city, which has long distinguished itself for bitter opposition to the missionary and his work. Pray for us!

SHANGHAI, *April 13th*, 1876. K. K.

A new Periodical.

DEAR SIR.—

May I ask you to give publicity to this appeal in behalf of a monthly journal, a "Chinese Leisure Hour,"[2] which, with the aid of the Religious Tract Society of London, it is proposed to commence at midsummer.

When last year I made the proposal to the committee in Paternoster Row, that we should have such a journal, they welcomed it with great cordiality, and promised liberal support.

At a local committee meeting held here a few days ago, I was asked to state,—through you,—our earnest desire to secure the active aid of all the friends of the Religious Tract Society's operations in China, in making the journal a success. We ask help from our missionary brethren, and through them from our native friends, in supplying articles for, and in promoting the circulation of this new Chinese monthly.

It will be our object to make it an instructive and entertaining repertory of papers,—on religion, popular science, history, geography, biography, travels and missionary intelligence.

Communications should be addressed to Rev. Y. J. Allen, Shanghai, who has kindly undertaken the editorship of the journal, and will publish it at Shanghai.

JOSEPH EDKINS.

PEKING, *April 20th*, 1876.

[A correspondent sends us the following suggestions, which we willingly insert.—ED.]

The Nestorian Tablet at Si-an fu refers to the translation of Christian books into Chinese. If those who have a taste for looking up ancient books in native book-stores, would themselves, or through native teachers, search among the books of the T'ang dynasty, those Christian books might be found.* Dr. Martin's "Evidences of Christianity" has the text of the Nestorian tablet.

"The History of the United States" in Chinese being out of print, will not some one revise it, and give us a new edition in Mandarin?†

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* Is our correspondent aware that printing was scarcely known during the T'ang dynasty, and the first copy of the classics was not printed till after the close of that dynasty? Were it possible there could be a Chinese book of that age, it would be an immense rarity, which would never find its way into a book-store. There are however abundance of catalogues extant dating from the Sung dynasty downwards, from which it is easy to ascertain what books are extant of any age. Could access be had to the cyclopean thesaurus 永樂大典, a MS. copy of which is probably stored away in the imperial archives, possibly some vestiges of Nestorian zeal might be dug out of it. That being a hopeless expectation, the best available sources of information, are the 唐書, the 新唐書 and the 唐會要.—ED.

† The estimable author of the descriptive history of the United States having finished his earthly labours among us, we conceive our correspondent's suggestion if carried out, would not only prove a valuable addition to our scanty literature, but be a suitable memento of affection and respect for the memory of one, whose genial presence was ever welcome in the missionary circle.—ED.

A good Christian almanac prepared yearly would sell readily; and—among native Christians at least,—displace the "lucky-day" almanac in ordinary use.‡

A work directly meeting idolatry is needed. Could not some English manuscript of such a book in India be obtained and translated?‖

Missionary News.

Births and Marriages.

BIRTHS.

At Hangchow, on April 16th, the wife of the Rev. A. E. Moule,—of a son.

At Foochow, on April 21st, the wife of the Rev. J. B. Blakely,—of a son.

MARRIAGES.

At the Baptist chapel, South street, Exeter, England, on December 25th, 1875, by the Rev. E. Bosworth, M.A. —the Rev. Nathaniel A. Roach, late of Canton, to Amelia Eliza, eldest daughter of Mr. Henry Willcocks, of Exeter.

At Newchwang, on January 4th, by the Rev. John Ross,—the Rev. James Carson, to Agnes Hunter, from Belfast, Ireland.

At Newchwang, in March, the Rev. J. McIntyre to Miss Ross.

Peking.—The Rev. J. Edkins, D. D. and Mrs. Edkins, accompanied by the Rev. G. S. and Mrs. Owen, with their families arrived at Shanghae in the *Hankow* from England, on March 14th, and left for the north a few days after, to resume their missionary labours in concert in the capital, where they arrived on April 6th.

The Rev. H. H. Lowry and family left about the beginning of April, and sailed from Shanghae in the *Nevada*, on the 14th, *en route* for the United States; a temporary change having been necessary, on account of Mrs. Lowry's health.

The Rev. M. W. and Mrs. Hunt left by the same steamer, on account of his health.

Miss M. B. North also left for the United States by the same steamer.

* * *

T'ung-chow.—We are glad to report the return of the Rev. L. D. Chapin and family to his station in this city. They went southward to spend the winter, on account of the delicate state of his health. It is gratifying to be able to say that under the milder climate of Foochow, he has been very much restored.

* * *

Shanghae.—Mr. Edward Pearse, Mr. Francis James, and Miss Wilson, all connected with the China Inland Mission, arrived by the French mail steamer *Hoogly*, on March 14th. Miss Wilson went on to Hankow, to join Mrs. Judd.

The Rev. R. Nelson, D. D. returned from the United States in the Japanese steamer *Hiroshima Maru*, on March 16th, accompanied by his daughter Miss M. C. Nelson, and Miss H. F. Harris. Dr. Nelson resumes the pastorate of the American Episcopal church at this port.

‡ We believe our correspondent is right. A Christian almanac, if judiciously compiled, would be both useful and saleable. In other days such works were published by Dr. Ball, Dr. McCartee, and—especially notable, the 中西通書—by Mr. Edkins. Is no one now inclined to undertake the labour of carefully preparing such an annual?—Ed.

‖ In the three volumes of English translations of Indian tracts, there is one entitled "Hindu Tract against Idolatry," by Brajamohan; from the Bengali. Another has the title, "The True God and Idols," by Rev. C. Campbell: from the Canarese.—Ed.

We regret to have to announce the departure of Mr. J. L. Mateer,—the active superintendent of the Presbyterian Mission Press,—by the *Nagoya Maru*, on April 29th. He leaves for Japan on account of ill-health; but it is uncertain whether he will continue his voyage to the United States. We trust he may be speedily reinvigorated to resume his important duties.

* * *

KEW-KEANG.—The Rev. H. H. and Mrs. Hall left for Shanghae in the latter part of April, from which port they sailed in the Japanese steamer *Nagoya Maru* on the 29th, for Japan, *en route* for the United States. We understand failure of health is the cause of his seeking a change.

* * *

AMOY.—The Rev. J. Stronach, senior missionary in China, left in the beginning of April, to return to his native land for the first time since entering on mission work. He visited Foochow, Shanghae, Soochow, and Chinkeang, returning to Shanghae, where he embarked on the 29th in the *Nagoya Maru* for Japan, *en route* for the United States and Great Britain. Mr. Stronach came to Singapore in the early part of 1838. At the close of the China war he removed to Hongkong in 1813; and the following year settled at Amoy, where he has been since that time, except an interval of six years spent at Shanghae translating the Bible. There is but one missionary to the Chinese now in the field, whose labours among them commenced at an earlier date, and he is settled in Siam. Mr Stronach's labours have been continuous through the thirty-eight years of his residence in the east;—he having never returned to Europe during that period, and having enjoyed the blessing of health in an unwonted measure. He now leaves a native church under very encouraging circumstances, carrying with him the affection and esteem of the members, which they were careful to testify by appropriate and handsome remembrancers on his departure.

* * *

HANGCHOW.—The Rev. G. E. Moule and family left for a visit to England on April 25th, and sailed from Shanghae in the *Agamemnon*, on the 29th.

* * *

NINGPO.—Mrs. Morrison of the American Presbyterian Mission, left with her family, about the end of February, to return to the United States. They embarked at Shanghai in the Japanese steamer *Genkai Maru* on March 1st, *en route*.

* * *

CANTON.—By correspondence from this port, we learn that the Rev. E. Faber, —who has been stationed at Fu-mun, in the interior of the province,—was to leave for Europe, by the first French mail steamer in April; his health requiring change and relaxation, after eleven years of active service. For the length of time he has been in China, he has done much, and done it well. Besides his published works, he has others in MS. which will in due time be given to the public, if the means of publication can be procured.

* * *

SIAM. BANGKOK.—The Rev. S. R. House, M. D. and his wife, of the American Presbyterian Mission, left in March, for the United States; being obliged to retire permanently from Siam, on account of Mrs. House's health. Dr. House has spent thirty years in mission work, and is still in vigorous health. They paid a visit to Canton on the way.

* * *

ENGLAND. Many of our readers are no doubt aware, that about two years ago, Edward Pease, Esq. offered two prizes of £200 and £100 respectively, for the two best essays on the Opium question. There were in all

seventy-five essays sent in. Among the competitors were a number of Chinese, whose papers of course had to be translated into English. The judges were Sir Bartle Frere, Sir Charles Trevelyan and Sir Louis Malet. Their decision was given in towards the end of last year. The first prize was adjudged to Mr. Sproat, Agent-General for British Columbia. The second was accorded to the Rev. F. S. Turner, formerly a missionary at Canton and Hongkong, but now Secretary of the Anti-Opium Society. The judges however thought it necessary, to draw the attention of the donor to a third essay, bearing the motto,—

> "Or on a half-reaped furrow fast asleep,
> Drowsed with the fume of poppies."

In acknowledgment of its merits, Mr. Pease sent the writer £50. As there is now no object in retaining the cipher, we may say that the supplementary essay was by our valued correspondent and contributor, the Rev. A. E. Moule. We understand the three essays will be published by the Anti-Opium Society.

Notices of Recent Publications.

An Anglo-Chinese Vocabulary of the Ningpo Dialect. By the Rev. W. T. Morrison. Formerly Missionary in Ningpo. Revised and Enlarged. Shanghai: American Presbyterian Misson Press. 1876.

It is now more than thirty years since Ningpo was opened to foreign enterprise; during all which time it has been the residence of men from the west in daily intercourse with the natives. Perhaps there is no place in China where the language of the people has been more thoroughly studied and mastered; and yet,—strange to say,—the volume before us is, we believe, the first work that has been published in any European language on the dialect of Ningpo. Hitherto missionaries and others have been contented to commence *de novo* the toilsome task, upon which the first pioneers had to spend their strength, in compiling vocabularies of words, and evolving the principles of grammar from the cloudy utterances of their half-taught teachers. It is evident there must be a vast and needless expense of force in this process, quite inconsistent with an age of progress. The man, therefore, who gives to the public the result of his days of toil and anxiety, is really a philanthropist, and a benefactor to his fellow-men. We are glad that it falls to our lot to announce the first publication in this hitherto unoccupied sphere. The body of the present work was left in manuscript by the lamented Mr. Morrison at his death. The many weary hours that have been spent since, through a number of years, in revising and perfecting the draft, are the outcome of affection for the memory of the departed; and we are assured that no pains have been spared, to secure accuracy. "Just before his death (in September, 1874), the Rev. Dr. Knowlton reviewed the entire manuscript, and added many Chinese words and phrases." The English-Chinese alphabetical arrangement is obviously the most useful for a beginner in the colloquial, but its utility does not cease with that stage; and the student must have made some progress, before he could avail himself of a Chinese-English lexicon of the mere spoken language. It is almost a misnomer to call this a

vocabulary. It is much more than a bare collection of words. Nearly every English word is illustrated—to a greater or less extent—by phrases or sentences;—and many of the paragraphs are of considerable length. We think the name of *dictionary* would not be misplaced. The Ningpo has an advantage possessed by few of the dialects of China,—a tolerably perfect system of romanizing, in which all who have occasion to write in it are agreed. Diacritic marks seem to be more sparingly applied than in some systems we have seen, while no character is used outside of the Roman alphabet; and the general appearance of the dialect in this dress does not suggest any impossible sounds to the uninitiated. In all the dialects there are some words which cannot be represented by any Chinese characters without changing either the normal sounds or meanings of the latter, and Ningpo seems to have more than an average of such words. A colloquial dictionary is thus shut up to the necessity of using some phonetic system. This is very well for practical purposes, and for those who have made some proficiency in the use of such a work; but by this method the theoretic student who is only familiar with another dialect, is to a great extent prevented from examining and comparing one dialect with another, with that facility that the characters afford. To remedy this inconvenience, and to make the work more generally accessible, the author has given the equivalent of every syllable in Chinese characters; and where none are found representing the colloquial sounds, others with the same meaning in the general language are given as the equivalents; thus sacrificing sound to sense. Such characters are marked by a small circle at the corner. Take as an example the pronoun "OUR, OURS, ah-lah'-go 我等个." A stranger would have some difficulty in recognizing the Mandarin *Wo-têng-ko* in this. Again we have "NO DETRIMENT, m̆-kaó' soh-go 'æ' 沒有甚麼害;"—in Mandarin, *Mu yu shên-mo hai*. In the prolegomena we have a table of the 762 syllables,—of which the dialect is made up,—in the Roman character, with Chinese representatives where such exist; but there are a great many among them for which no characters could be found. A comparative table of the number of syllables for seven dialects is given:—Canton, 707; Swatow, 674; Amoy, 846; Fuchow, 928; Ningpo, 762; Shanghai, 660; and Peking, 420. We thus find Ningpo is 48 above the average of these seven; but if we take away the Peking Mandarin, Ningpo is then just about the average. Thus it is probable, that Ningpo may be taken as a tolerably fair representative of the number of vocables in the provincial dialects. For the table of syllables, the dictionary is indebted to the Rev. J. A. Leyenberger; as also for a "List of Geographical Names" in the appendix. This latter as far as it goes is exceedingly useful to the student of Chinese, whatever may be his dialect; but it still leaves much to be desired. The work is too well known in Ningpo to need our recommendation; but we beg to draw the attention of those in other places, to this new means of obtaining some acquaintance with one of the most important of the dialects of China.

The World:—Whence cometh it? or what certain Physicists, are saying. By Tu quoque. Shanghai: Presbyterian Mission Press. 1875.

THIS is a small book on a great subject. The pseudonymous author seems to feel strongly, and he writes vigorously. We sympathize with him in

regard to some of the tendencies of modern thought, and thank him for his exposé of those doctrines which unhappily are spreading like a plague; and by which the unwary are too apt to be led astray. Physicists are not necessarily physicalists; although it is a sad fact, that we find the two characters combined in some of the most distinguished men of the age. Religion has nothing to fear from physical science as such, but everything to gain; for it is utterly inconceivable that the investigation of the works of God should lead to an ultimate result antagonistic to the Word of God. But there are rash men in that sphere as in every other, who are ready to generalize on very partial premises, and have not the modesty to withhold their speculations, or to usher them into the world as simply ingenious hypotheses. Such are the men at whom the poet Cowper pointed his gentle sarcasm:—

"———Some drill and bore
The earth, and from the strata there
Extract a register by which we learn
That he who made it, and revealed its date
To Moses, was mistaken in its age."

and such are the men against whom our author brings down his heavy artillery of alternate argument and ridicule. Such are the men who practically ignore, and in words deny that there is a God,—that there is a Creator,—boldly asserting that the wide universe is but a case of evolution,—that the creature in short, is its own creator. We have only room for one extract from this advanced philosophy, as quoted by our author;—and it must be from an advanced member of that school, who has got beyond the investigation of the wonders of creation, and can afford to speak with contempt of that wondrous instrument of vision, the human eye. A scribe in the *Westminister Review* for July, 1875, says:—

"It shall suffice us to say here, that any optician who should manufacture an instrument as grossly imperfect as the human eye, would be hooted from the trade as an ignoramus and a bungler. Nor is the eye in this respect worse off than other organs; the only difference is, that we have studied it more closely, and can compare it with optical instruments of human fabrication."!!!

The author says:—"Sundry gentlemen in the East have conceived the happy ambition of becoming missionaries of this philosophy." It is very refreshing to turn from such stuff, to the utterances of men of equal learning and candour who can say, like Dr. Thomas Wright, the President of the Geological section of the British Association in 1875:—

"Palæontology brings us face to face with the Creator, and shows us plainly how, in all that marvellous past, there always has existed the most complete and perfect relation between external nature and the structure and duration of the organic forms which give life and activity to each succeeding age..... and this fact realises, in a material form the truth and force of those assuring words, that the Great Author of all things, in these His works, is the same yesterday, to-day, and for ever."

There should be no conflict between science and religion. "Science has a foundation and so has religion; let them unite their foundations, and the basis will be broader, and they will be two compartments of one great fabric reared to the glory of God." We recommend this able essay as suited to the time; and hope it may have an extensive circulation.

Transactions of the Asiatic Society of Japan, vol. III,—part ii. From 18th January, 1875, to 30th June, 1875. Yokohama. 1875. Printed at the "Japan Mail" Office.

We are gratified to chronicle the periodical issues of these Transactions, which throw much new light on the subject of Japan and the Japanese. It promises well to find such an intelligent interest taken in the one society

in which all classes of the community can unite. The list of resident members amounts to 177, and is made up of diplomates, professionals, merchants, missionaries and others, who have found common ground in this institution. The papers are correspondingly varied, though in the present number the topographical predominate. Of ten articles four are on itineraries and excursions, which always have a value in reference to newly-opened and imperfectly-known countries like Japan. Dr. Geerts communicates the deductions from a long series of climatic observations at Nagasaki, drawn from various Dutch publications since 1845, supplemented by his own personal enterprise. Mr. Dallas has a note on the "Yonezawa Dialect," as compared with that of Tokio. Mr. Brunton treats of "Constructive Art in Japan," dealing out some sharp strictures on the efforts of the Japanese in their adoption of European architecture. It strikes one at first sight as somewhat anomalous, that the Japanese, who are matchless in their porcelain, should be unequal to the manufacture of a common brick. Mr. Aston's "Ancient Japanese Classic" is curious, as an example of the native literature, at a time when its use was almost confined to women. The suggestive paper of Mr. Grigsby on the "Legacy of Iyeyas" will well repay the reading. Judge Goodwin "On some Japanese Legends" is the lightest paper in the number, and may be called amusing, while there is a profound philosophy running through the spirit of the article. As a whole the number does credit to the society.

Report of the Medical Missionary Society in China, for the year 1875. Hongkong: Printed by DeSouza and Co. 1876.

The Twenty-ninth Annual Report of the Chinese Hospital at Shanghai, for the year 1875, *under the care of Dr. James Johnston.* Shanghai: American Presbyterian Mission Press. 1876.

Fifth Report of the Chinese Hospital and Dispensary, in connection with the London Mission, Tientsin. 1874-5. Tientsin: Imperial Maritime Customs' Press. 1875.

The Medical Missionary Society in China is one of the longest-lived institutions, and is as flourishing on the occasion of this its thirty-seventh anniversary, as it has ever been. The number of patients for the year at Canton, 18,492, is rather under last year's, but the number of operations is considerably over. We regret, however, to see that Dr. Kerr has resigned,—the only compensating consideration being, that we are assured he is succeeded by one of a similar stamp. Besides his medical practice, Dr. Kerr has still been occupied during the year, with the publication of medical books, and the instruction of a class of medical students. The funds are satisfactory. "The missionary character of the hospital is carefully maintained, and the great importance of religious truth, both for the present and eternal well-being of man is impressed on the patients. On prescribing-days the out-patients are addressed by a native evangelist, who remains in the chapel for the purpose of conversing with the patients, and of answering questions. Christian tracts are supplied to all who wish them. A daily morning service is conducted by the Rev. C. F. Preston, and the evangelist, and the in-patients and their attendants, with the pupils and servants connected with the hospital, are expected to attend. There is also a regular church service on Sunday, conducted by the Rev. C. F. Preston. Books and tracts are given to such as can read . . . During the year four persons have applied for

admission to the Church and have been received." From the branch dispensary at Sai-nam, Dr. Graves reports a smaller number of patients than last year, but more than double the number of operations. Religious services have been conducted as usual, and a small school has been carried on by the native preacher in charge of the station. At the Dispensary at Fu-mun, there has been a considerable falling off in the number of patients, which Mr. Faber attributes to the opening of a Chinese benevolent dispensary in Theiphing, in the same neighbourhood. At the city of Tung-kun,—also under Mr. Faber's charge,—there has been a very marked advance on last year in the number of patients attending the dispensary. He has commenced the practice of giving prescriptions to patients to buy their medicine from native druggists. The wood-oil has been tested on several lepers, and all reports are very favorable. Mr. Nacken at Fuk-wing Dispensary has had 1453 patients, against 1137 last year.

Dr. Johnston's report of the Shanghae Hospital is a marvel of conciseness, but it indicates a huge amount of work done, and a vast mass of suffering alleviated. The number of patients for the year were 14,276, of whom 542 were treated in the wards; and the number of actual attendances for relief was 56,624. The subscriptions and donations for the year amount to $1913.10.

The Tientsin Hospital is of comparatively recent establishment,—this being its fifth report,—and is entirely under the charge of a native physician, one of the firstfruits of Dr. Dudgeon's establishment at Peking. With a subscription list of $220.94, the Rev. Messrs. Lees and Barradale, the resident missionaries, give a very cheering account of the good that is being effected, and the confidence that is thereby being diffused among a class, not famous for suavity of manner. They remark:—"It would be difficult to speak too warmly of the general way in which the entire work of the Hospital is carried on. Not only does Mr. Pai show the utmost diligence and interest in his medical duties, bnt his efforts to instruct and influence for good the minds of his patients are far beyond what we have seen in years past. The preaching in the hospital chapel also of the catechists employed by the London Missionary Society is earnest and effective. Day after day after 3 P.M. this work goes on, and often far into the night these men may be found still surrounded by numbers of eager listeners. There is a spirit manifested by the people such as none of them have ever known before, and such as warrants a hope that the toil of years may ere long have its highest reward in the healing, not of the bodies only, but of the sin-sick souls also of multitudes."

The T'ai-ping Rebellion; a Lecture delivered at the Temperance Hall, For the Benefit of the Shanghai Temperance Society. Revised and enlarged by the Rev. M. T. Yates, D. D. Shanghai: Printed at the "Celestial Empire" Office.

An Introduction to a Retrospect of Forty Years foreign intercourse with China, and a View of her relations with Japan. By G. Nye. From *The China Review.*

THE first of the above brochures is a reminiscence of Shanghae life, at one of the most exciting periods of its eventful history. The only thing we have to carp at is the title. It should have been headed "The Triad Rebellion;" for nearly two-thirds of the whole is occupied by details regarding a local insurrection, which,—as the author truly says—"though contem-

poraneous with, had no connection with the T'ai-ping movement." The narrative claims attention, being from the mouth of an eye-witness, whose daily experience was closely connected with the events of which he speaks,—who was competent to observe and able to describe what he saw; for which we can have no safer guarantee than his own word. It is well worth reading, and should be in the hands of every one who is interested in the past, present and future of China.

The second piece carries us back to a much earlier date, and like that of Dr. Yates, was also delivered as a lecture,—but in Canton. Few residents in China can look back over an experience of forty years, and we are therefore prepared to listen respectfully to what Mr. Nye can tell. We confess to a little disappointment at the wordiness of this discourse, and had looked for more facts. The fault may perhaps be in ourselves however, as it only professes to be "an Introduction to a retrospect." We shall look with interest for the "Retrospect" itself, assured that the accomplished author must have many things worth hearing to relate about early days in Canton.

On Diphthongs in the Chinese language. By the Rev. Joseph Edkins, Missionary at Peking. [Written at Peking, August, 1872.]

This small tract which was read before the Philological Society in London in 1874, is—like all Mr. Edkins' philological utterances,—the result of steady thought, and should be read by all students of the language. It deals with some laws respecting the lengthening of vowel sounds in Chinese words, as a compensation for the dropping of the final consonants,—and the effect produced upon certain initial consonants by the interpolation of vowels immediately following.

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1. *Notes on Chinese Mediæval Travellers to the West.* By E. Bretschneider, M.D. Physician to the Russian Legation at Peking. Shanghai: American Presbyterian Mission Press. London: Trübner & Co., 57 and 59 Ludgate Hill. 1875.
2. *Archæological and Historical Researches on Peking and its Environs.* By E. Bretschneider, M. D. Physician to the Russian Legation at Peking. Shanghai: American Presbyterian Mission Press. London: Trübner & Co., 57 and 59 Ludgate Hill. 1876.

These two pamphlets being a reprint of articles which appeared originally in our pages, it is unnecessary to enter into any detail regarding their contents. Doubtless many will be glad to have them in the separate form. The vast and varied information Dr. Bretschneider has at hand, and his happy faculty of comparing and concentrating his resources, render his writings full of interest as they are really of value. We may say that he has shed a new light on Chinese archæology by the manner in which he has treated the subjects of the above two works; and we learn from his researches, how much is to be gathered from the literature,—even in portions the most unpromising—to throw light on the obscurities of geography and ethnology.

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1. 格致彙編 *Kih che wuy peen.* "*The Chinese Scientific Magazine: a monthly journal of popular scientific information, with which is incorporated The Peking Magazine.*" vol. i, Nos. 1—8. 1876. Price—50 cents per annum, or 50 cash per number. John Fryer, Editor.

2. 中西聞見錄 *Chung se wăn keen lŭh.* "*The Peking Magazine.*" Nos. 1—86. Published by the Society for the Diffusion of Useful Knowledge in China.

3. 教會新報 *Keaou hwuy sin paou.* "*The News of the Churches.*" 6 vols. By Rev. Y. J. Allen. Shanghae. 1868—1874.

4. 萬國公報 *The Wan kwoh kung paou. Chinese Globe Magazine. Devoted to the extension of knowledge relating to the Geography, History, Civilization, Politics, Religion, Science, Art, Industry and general progress of Western countries.*

In 1868 the question of a public reading room for the Chinese was first mooted in Shanghae, by the Rev. Y. J. Allen, and the matter was discussed among the missionaries in council. Although the proposal was received with a degree of favour, practical difficulties supervened, and the project was allowed to drop. The benevolent object which Mr. Allen had in view was not allowed to fall to the ground, however, and he resolved to reach the native mind by a weekly magazine. The *Keaou hwuy sin paou* (the 3rd on our list) was started with a special view to disseminate information among native Christians, and serve as a vehicle for them to seek or to impart information on any matters in which they might be interested. The first number, a modest tract of four leaves, appeared on September 5th, 1868, and was well received. Native contributors to its pages were not wanting, and as the thing became known, the contributions from without became more regular and abundant, so as materially to lighten the responsibilities of the editor; while the gradual increase in the circulation, went far to make the magazine a self-sustaining publication;—of course that is considering the editing and management to be entirely gratuitous. This serial has been continued by Mr. Allen with the most praiseworthy and unflagging zeal for more than eight years. Commenced mainly for the benefit of native converts, religious articles have naturally predominated; but there has also been a large amount of general information, scientific and literary, with a summary of the leading news of interest, both at home and abroad. Through the judicious way in which Mr. Allen conducted the paper, it ultimately found its way far beyond the circle of the converts; and he was thus enabled to disseminate evangelical truth in circles which it might otherwise have been difficult to reach; while the augmented circulation enabled him to double the original size at half the previous cost. On August 29th, 1874, the 300th number was issued, thus completing the sixth year of an uninterrupted issue.

From communications received from influential quarters, and the assurance that his circle of readers would be greatly enlarged, the manager was induced to incorporate the whole of the *Peking Gazette*; thus again doubling the size of the journal,—which he commenced as a new series with the title *Wan kwoh kung pau* (the 4th on our list);—and giving to his subscribers a most valuable weekly budget, at the surprisingly low price of one dollar per annum. We hear that the circulation is now about eighteen hundred weekly, the numbers finding their way far into the distant parts of the empire. It is a matter for congratulation, that this influential serial is under the management of such an editor, which must sustain its reputation, and ensure a supply of really wholesome information for the people. We hope to revert to it more particularly in a future issue.

Early in the year 1872, the "Society for the Diffusion of Useful Knowledge, in China" was initiated; and shortly after, measures were set on foot for commencing an illustrated monthly

journal, as the organ of the society. The result was the Peking Magazine,—the second named at the head of this article,—the first number of which appeared in August of that year. An able staff of writers and editors sustained the reputation of the work, and it met with unexpected favour among some of the leading minds of the empire. With an average of nearly thirty leaves in each number, and the frequent introduction of European engravings, the work was creditable to the enterprise of the projectors; and the numerous articles on the sciences, arts and manufactures of the west have had more than a passing interest. Unfortunately the place of publication was against it. The difficulty and slowness of communication with other parts of the empire, and the absolute seclusion for some months in the year; —and this added to the very onerous but disinterested duties imposed on the editor and publishers, led to the determination to suspend the publication. This was accordingly done after the issue of the thirty-sixth number, thus completing three annual volumes. It is known however that the magazine has answered its purpose; and it was known before the dissolution of the society, that steps had already been taken to commence an institution with kindred aim in Shanghae, where far greater facilities existed for such an enterprise. The Chinese Polytechnic Institution and Reading Room is in fact but one of the objects the Peking society had in view.

Coeval with the rise of the Chinese Polytechnic Institution, and apparently growing out of it, Mr. Fryer made known by advertisement and otherwise, his intention of commencing a Chinese monthly magazine, entirely devoted to science. As this in some measure covered the ground occupied by the Peking Magazine, the publishers of the latter were glad to transfer their interest and influence to the new periodical. The first number of the *Kĭh che wuy peen*, or "Chinese Scientific Magazine" made its appearance in February last, under the experienced editorship of Mr. Fryer, and with the prestige of being successor to the Peking Magazine. Three numbers that have already appeared, shew well for future success. We have such articles as,—a general treatise on physics, description of a calculating machine, progress of the Japanese in western arts, the steam hammer, glass manufacture, calico-printing, cultivation of the eucalyptus tree, the circular saw, the steam-engine, history of western pottery, balloons, the printing-machine, the hydraulic press, self-registering barometer, torpedo, mathematical problems, astronomical phenomena, notes and queries, &c. We regret that want of space prevents us doing more than enumerating the titles; but this we think will be sufficient to shew the value of the work to the natives, and ought to prove an incentive to all foreigners who have at heart the intellectual progress of the Chinese, to encourage the undertaking.

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1. 馬可講義 *Ma kó keang é.* "*Sermons on Mark.*" By Rev. E. Faber. 5 vols. 1876.
2. 十誡八福主禱文註釋 *Shĭh keae pa fŭh choò taòu wan choó shĭh.* "*Commentary on the Decalogue, the Beatitudes, and the Lord's Prayer.*" By Rev. J. Edkins, B. A. Peking, 1873.
3. 眞道衡平 *Chin taóu hăng p'ing.* "*Balance of the True Doctrine.*" By Rev. F. Genahr. Reprinted, 1876. $5.50 per 100 copies.
4. 眞道辨正 *Chin taóu peen ching.* "*Discrimination of the True Doctrine.*" By 楊修誠 Yang Seu-ching. Shanghae, 1875. $1.00 per 100 copies.

5. 堪輿辯略 *K'an yu peen leo.* "*Strictures on Geomancy.*" Published by the Hongkong Tract Committee. Reprinted, 1876.
6. 西士駁中國人書 *Se sze chow chung kwŏ jin shoo.* "*A Missionary's reply to a Chinaman's allegations.*" Shanghae, 1875.
7. 十字架悅耳眞言 *Shih tsze kea yue urh chin yén.* "*Gladsome truths about the Cross.*" Shanghae, 1874. 60 cents per 100 copies.
8. 醒世妙歌 *Sing she meaou ko.* "*Rousing Song.*" Hangchow.
9. 孩子聖經問答 *Hae tsze shing king wăn tă.* "*The Child's Scripture Catechism.*" By Rev. B. Helm. Shanghae, 1875.
10. 公禱書 *Kung taou shoo.* "*Book of Common Prayer.*" By Rev. G. E. Moule. Hangchow.

In our last volume, at pages 238 and 448, we took occasion twice to draw attention to the successive issues of Mr. Faber's work on Mark, and we have now the satisfaction of announcing its completion in five thick volumes. This will hold a leading place among the works recently issued by foreigners in China, and says much for the scholarship and industry of the indefatigable author. It is no mere translation, but the original work of one who, to a finished training in western studies, adds an intimate acquaintance with the literature and modes of thought of the people for whom he writes. The prolegomena are gathered up into a preliminary volume in 58 leaves. In addition to what we have already noticed, there is a commendatory preface by a native scholar, written in a chaste style. After the catalogue of the books of Scripture, is a kind of concordance to the quotations from the native literature, digested under eighteen heads representing so many different works. Then follows a similar compend of the names of persons, subdivided into princes, ministers, scholars and women. Dynasties and places are similarly treated. There is next a concordance of subjects, under twenty-five heads, such as,—God, Jesus, the Holy Spirit, Angels, &c. Last is a detailed table of contents of the whole work. These introductory sections add greatly to its value.

The "Commentary on the Decalogue, the Beatitudes and the Lord's Prayer" is sent to us in reply to the inquiry of "Inquirer," in the last number of our last volume. The fact shows that it meets a felt want, and points to the importance of a more general diffusion of information as to what books and tracts are in circulation and available.

The "Balance of the True Doctrine" was the last work from the pen of the lamented Mr. Genähr, and was originally issued in 1863, the year before his death. It is in the form of dialogues held with two native scholars, in which the distinctive doctrines of the Gospel are discussed and weighed against the teachings of Confucius. There are ten chapters, treating of—the Opening of the subject, Sacred Books of the East and West, Creation, Worship of God, Human Nature in two chapters, Renovation of Human Nature, Sin and the Saviour, Goodness and Merit, Death and Resurrection with Judgment and Eternal Life and Death. This work, which is well fitted for circulation, has been revised by the Rev. Dr. Happer of Canton, who adds a short postcript. Among other modifications, he has replaced the term 上帝 by 眞神.

The "Discrimination of the True Doctrine" is a tract of seven leaves by a native pastor at Ningpo. It is in the same vein as the preceding, but less diffuse, touching only on a few salient points, which are special stumbling-blocks to native minds. The author takes up the objection that the Doctrine comes from

a foreign country; then proceeds to shew the necessity of promulgating the Truth as it is in Jesus, from the fact that it is of a higher order than the religions of the world. Ancestral sacrifices are next discussed; and the treatise closes with a sharp and sensible refutation of the slanders circulated against Europeans by scheming knaves who play on the ignorance of the masses.

The "Strictures on Geomancy" is apparently by a native. No name is attached to it, but we presume it is the tract attributed to the Rev. Wan Wai-ts'ing, by the *China Review*. It deals rather exhaustively with the *Fung-shuy* spectre, tracing its history, from the faint tendencies in the time of the Han, to the fully-developed system under the T'ang, and onward to the present time; with the various inconsistencies, absurdities and iniquities connected with the practice. It is in the dialogue form, and the advocate of the geomantic art is sorely pressed by the vigorous blows of his opponent. A portion of it is devoted to the kindred subject of sacrificing at the tombs.

"A Missionary's reply to a Chinaman's allegations," though also anonymous, is obviously from a European hand. The author writes from a European stand-point, and in that light he wields the pen with considerable force. He endeavours to answer the charges that are frequently brought against Europeans, and especially against Christians. Some of these charges are weighty and real; others are trivial and malicious. Especial notice is taken of the innuendos circulated by European unbelievers. The writer uses some powerful arguments, and his facts are often well put; but the average Chinaman is not at home at abstract reasoning; and is too apt to miss the point of a sarcasm from simple want of training in that branch of rhetoric. We believe however that there are many minds susceptible to the author's reasoning, and gladly recognize the laudable object of the tract. It is a valuable compendium.

"Gladsome Truths about the Cross," we understand comes from Canton, and appears to be the production of a native Christian, but it bears no signature. It is a rapid summary of some of the miracles and benevolent deeds of Jesus, His death on the cross, resurrection and ascension, the object of His incarnation, and eternal existence in heaven; followed by an earnest appeal to accept the offered salvation, concluding with a form of prayer to be used by a penitent.

The "Rousing Song" is an imitation of a street ballad,—we think by the Rev. G. E. Moule, but are not certain. There are twelve stanzas of eight lines each, corresponding to the months of the year, each month beginning with the name of a seasonable flower, gliding off into the reproof of some social vice, and exhibiting a phase of gospel truth. At the end is a short form of prayer, and a brief explanation of the terms for God, Jesus Christ, and the Holy Spirit.

The "Child's Scripture Catechism" is an attempt to put the leading facts of Scripture history into the Mandarin dialect in the form of question and answer.

The "Book of Common Prayer" is in the Hangchow form of the Mandarin dialect, translated from the Liturgy of the Church of England. It comprises Instructions as to the Order for reading the Scriptures in public service, List of the Books of Scripture, Calendar of Lessons for the year, Morning Prayer, Selection from Evening Prayer, Litany, Prayers for special occasions, Collects, Epistles and Gospels for Festivals and Fasts throughout the year, and Office of the Holy Communion; with some supplementary explanations of terms and local mission regulations.

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